

Building the Bible Class

A Study in Senior and Adult Work

STRICKLAND-McGLOTHLIN

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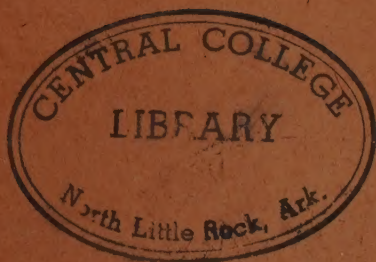
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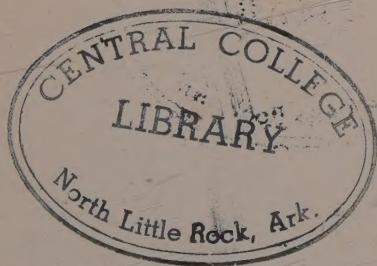
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Building the Bible Class ;

A Study in Senior and Adult Work

Eight Chapters on Bible Class Organization and Activities

By

HARRY L. STRICKLAND,

Field Secretary of the Baptist Sunday
School Board,

AND

Eight Chapters on Bible Class Pedagogy

By

W. J. McGLOTHLIN, Ph. D., D.D.,

Professor in the Southern Baptist Theological Seminary,
Louisville, Kentucky

Sunday School Board, Southern Baptist Convention
Nashville, Tenn.

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INTRODUCTION.

The developments of recent years in world affairs bring afresh to our minds the imperative need of a more general and a more systematic study of the Word of God. For the great masses of the people this will probably always be the chief function of the Sunday school.

The problem confronting the churches is a problem of reaching and teaching men and women and boys and girls. Progress has been made and is being made toward the solution of this problem. It has been thoroughly demonstrated that adequate organization intelligently administered is a great factor in filling our Sunday schools with mature men and women.

It has been stated upon apparently good authority that more than half the people in America never go to church. There is a challenge in this statement which should appeal to the very best effort of the leaders in every Sunday school and church. The Organized Bible Class is the answer to the call on the human side for machinery and tools to work with.

How does the Organized Bible Class answer this call? Through it the unsaved are won to Christ by the teaching of the Bible, christians are instructed in the privileges and duties of church life, and leaders are developed by means of the activities of the class.

This volume is sent forth with the prayer that it may be used mightily in the purposes for which it is written—that of bringing men and women to know the Bible, to know the God of the Bible and Jesus Christ, His Son, and having faith in Him may appropriate the more abundant life for themselves and be willing and glad to tell others.

H. L. S.

Nashville, Tenn.

Directions for the Study of this Book.

This book is designed for the general reader and is, at the same time, arranged for use by Normal Course students. Since the book has been adopted by the Sunday School Board for use as Book 5 in the Convention Normal Course, the following suggestions are offered for its study by those who wish to secure Seal 5 for the Diploma:

1. The book may be studied in class or by workers individually. Individual students will pursue the study in their own way and when they wish to have a test or examination will apply for sealed questions and full directions.

2. When the book is used in class, the teacher will conduct a written examination at the close of the study.

3. The questions will be selected by the class teacher.

4. Members of the class will be asked to answer the questions at one sitting without the textbook or help of any kind. The teacher will ask that each student sign this statement: "I have neither given nor received help during this examination."

5. The class teacher will examine the papers of the class. A grade of seventy per cent is required for passing.

6. A certified list of those making the required grade should be sent by the teacher to the Baptist Sunday School Board.

Nashville, Tenn.

P. E. BURROUGHS,
Educational Secretary.

First Division.

Eight Chapters on Bible Class Organization and Activities

By

HARRY L. STRICKLAND,

Field Secretary of the Baptist Sunday School Board.

CHAPTER I.

GETTING A PROPER PERSPECTIVE.

IT is important, when engaging in a co-operative enterprise, that those so engaged should fully understand each other and have identical views as to the aims, plans and purposes of the said enterprise. The present-day Sunday school, if properly conducted, is a thoroughly co-operative affair, in which every officer and teacher seeks earnestly to know and to do that which is best for the entire school.

In the smallest Sunday school there should be at least six classes, as follows: Beginners for the children under six years of age; Primary for children six, seven and eight years of age; Junior, for boys and girls nine, ten, eleven, and twelve years of age; Intermediate, for youths thirteen, fourteen, fifteen, and sixteen years of age; Senior, for young people from seventeen to approximately twenty years of age, and Adult, for those above the Senior age.

In schools of great size a hundred or more classes may be necessary, and these grouped into departments with complete departmental organization and officers. Between these two types of schools there must be found the kind of organization necessary to meet the need of every church community, so that every boy, girl, and woman and man may have the opportunity to study and be taught the Bible according to their ability to understand. Thus it may be said

I. THE SUNDAY SCHOOL IS CONSTRUCTED FOR THE PERSON TO BE TAUGHT.

In the modern Sunday school the determining factor is the pupil. No more is the attempt made to adjust all the pupils, big and little, old and young, to the same type of pew in the "main auditorium"; nor to endeavor to attract them with an

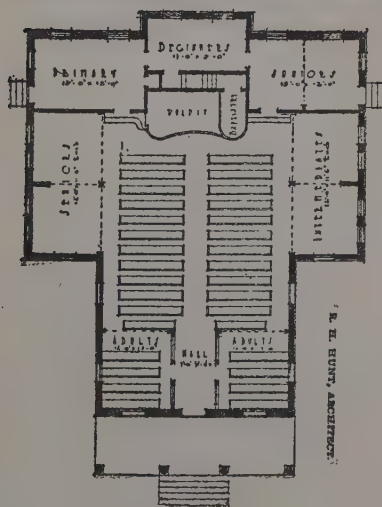
“opening exercise” consisting of an announcement by the superintendent that we will “now sing ‘Hark from the Tomb, Ye Doleful Sound’; after which we will read the lesson”—usually from the quarterly; nor yet to make an effort to fit one lesson to the mind of each one, the immature child of six years and the adult of fifty years; nor the continuing of a class from childhood to maturity under the direction of the same teacher.

1. Physical, mental, and spiritual needs of pupil first consideration.

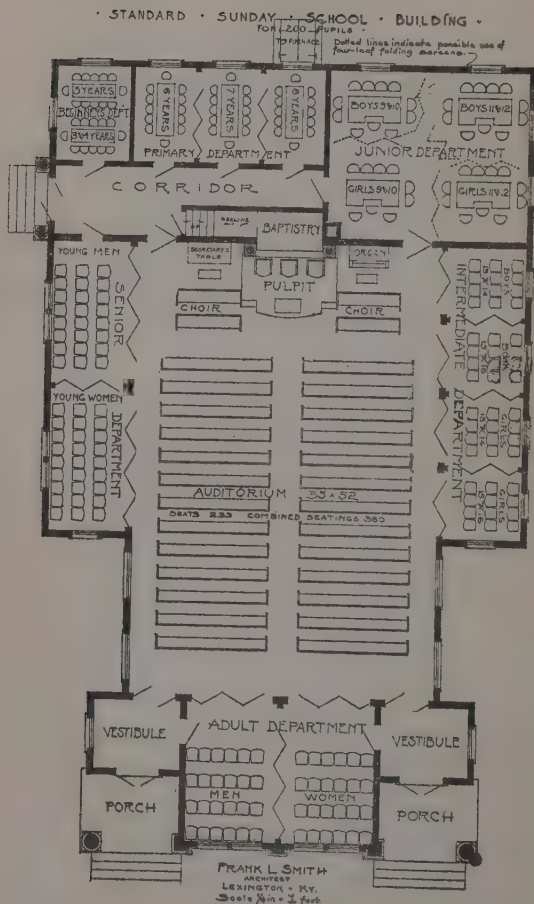
Nowadays pastor, superintendent, Sunday-school teachers and officers, deacons, architects, contractors and builders are co-operating with a consecrated desire and determination to construct buildings planned to meet the physical needs both of growing and of mature life. Publishing houses and lesson writers are producing lessons suited to the mental and spiritual needs of the pupil. Teacher-Training courses are being offered which seek to and do provide special training for departmental teaching and work. In a word, the modern Sunday school is seeking to project an educational institution that shall be pedagogically and spiritually correct.

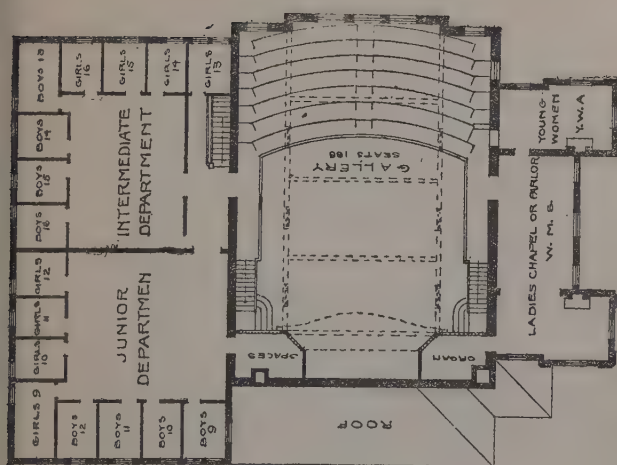
2. All of the departments and classes should have proper equipment.

The men and women in the Sunday school should understand the material equipment needed, not only for their own classes, but for the younger pupils in the school. This needed equipment will, in the average school, consist of separate departmental rooms for the Beginners, Primaries, and Juniors, and in some cases the Intermediates, and classrooms for all the other classes. In larger schools there will need to be assembly rooms for each of the six departments, the Beginners, the Primary, the Junior, the Intermediate, the Senior, and the Adult, with classrooms for the recitations. Plans have been perfected for church buildings of very moderate cost which offer practically all the equipment suggested above. Consult your Sunday School Board.



BUILDING THE BIBLE CLASS

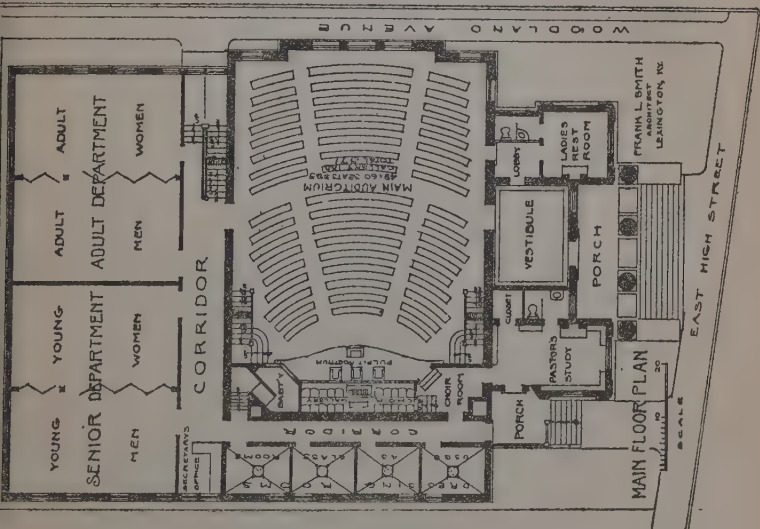




SECOND FLOOR PLAN

PROPOSED IMMANUEL BAPTIST CHURCH
Cor. High St. and Woodland Ave., Lexington, Ky.

Primary and Beginners are cared for in another part of the building.



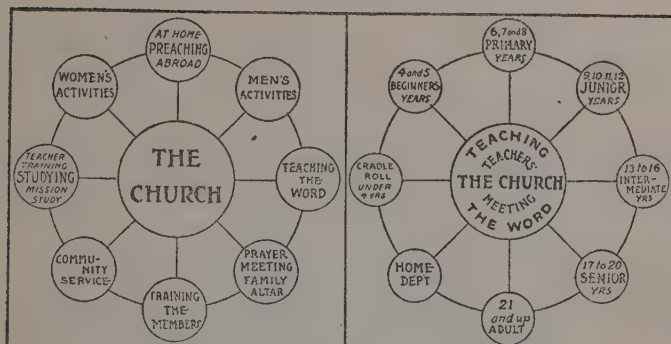
The rooms should be furnished with chairs suited to the size of the pupil, tables where tables are necessary, blackboards, maps, Bibles, and whatever else may be needed to contribute to the teaching process, together with such ornamentation as will make the room attractive and comfortable. Heat, light, and ventilation should receive especial attention.

3. *In the present-day Sunday school Seniors and Adults should find congenial surroundings.*

If the school is properly organized, there will be classes suited to the needs of both young and old. Formerly fathers would take their children to the Sunday school and go their way feeling that there was no place in the school for themselves. Now in many cases they are as eager as the child to get to the school on time in order that they may have part in the activities and Bible study in their organized classes. Mothers thought little, if at all, about attending the Sunday school, but considered their duty well performed when they got the children ready; now it is no uncommon sight to observe the entire family in the Sunday school, all members having class affiliations adapted to their individual needs.

II. SENIORS AND ADULTS SHOULD UNDERSTAND THE SUNDAY SCHOOL ORGANIZATION IN ITS ENTIRETY.

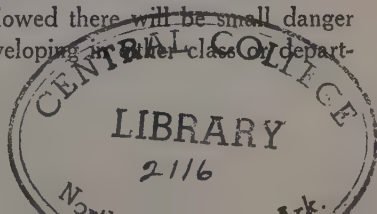
In the present-day Sunday school every member of the Senior and Adult classes should know all of the processes through which the organization is brought into successful operation. And there must be successful operation before there can be successful co-operation. These processes may be likened to two forces of nature—centrifugal force and centripetal force. Centrifugal force radiates from the center; in this way the class and departmental organizations, in their desire to reach all of their possibilities, are drawn away from the central organization out into the communities, seeking those who ought to be reached. Centripetal force radiates toward the center; thus the class through loyalty to the general organization of the school is drawn into its proper place in the scheme of thing and the machine moves forward beautifully.



1. *The Workers' Council.*

The Workers' Council or Superintendents' Cabinet is, or should be, the dynamo for generating power. This council or cabinet, which will meet monthly, is composed of the general and department officers, including, of course, the pastor, and a representative from each organized class. In large schools this body will meet apart from the regular teachers' meeting and bring their plans into the teachers' meeting for approval, modification, or rejection. In small schools all of the teachers and officers will likely be members of this council, or perhaps in the latter case a formally organized council will not be necessary, the teachers' meeting answering every purpose.

This Workers' Council should from time to time formulate and present such programs of work as will arouse the enthusiasm of the officers and teachers and will appeal to the best efforts of the entire Sunday school organization. Such a program of work, when once adopted, should be prosecuted with vigor. Definite assignments should be made and reports asked for and expected at each monthly meeting of the council. If this plan is systematically followed there will be small danger of any ultra-independence developing in either class or department.



2. *The Weekly Teachers' Meeting.*

It is claimed by some that the advent of the *Graded* lessons has made a weekly teachers' meeting practically an impossibility. This is true only in a degree. Many schools still maintain a good weekly teachers' meeting, at which the time is usually divided into two parts: First, a period for the study of the regular Uniform lesson—on the true hypothesis that all the teachers should be constantly engaged in systematic Bible study—and, second, one for a course in one or more of the Teacher-Training course textbooks. This plan is suited to schools of any size. In other schools the weekly teachers' meeting, in so far as it is used to teach any of the regular Sunday school lessons, has been abandoned for the monthly Workers' Council, followed by the teachers' meeting, at which plans and methods are discussed. In this case, however, the departmental superintendents are expected to have weekly meetings of their departmental officers and teachers, and in addition regular courses of study in teacher-training will be conducted for all weekly.

Whatever may be the plan adopted by the school, representatives of the Senior and Adult classes, in addition to the teacher, should be present.

3. *The Teacher-Training Class.*

The great need as uniformly expressed by pastors and superintendents everywhere, is for trained leaders in sufficient number. There are two plans in general use for conducting teacher-training classes. The classes conducted at most opportune times between Sundays by the teacher-training leader and his associates, and those taught at the regular Sunday-school hour on Sunday morning. In either event, Senior and Adult classes should have as their aim the enlistment of some of their members in these training classes. Practically all of the larger denominations offer courses of study of their own devising. Notably, the Sunday School Board of the Southern Baptist Convention offers a first standard course, comprising eight books. This course includes studies in general and depart-

mental organization, evangelism, psychology, pedagogy, the great doctrines of Grace, and Old and New Testament. In addition, there is offered a Post-Graduate course of five books.

III. LARGE NUMBERS ARE STILL UNREACHED BY THE SUNDAY SCHOOLS.

While it is very gratifying to know that the attendance of men and women in the Sunday schools is constantly increasing, it must also be borne in mind that by far the larger per cent of those in any community past the age of sixteen years remain unreached. This being true, it becomes the apparent responsibility of every church to so organize its forces that there may be made intelligent, persistent and systematic effort to reach and hold all those who are included in the legitimate constituency of that church.

1. *Determining the constituency.*

There are four separate and distinct groups of people for whom the Sunday school in its endeavor locally, may be reasonably expected to become responsible. First, the membership of that church. Surely the Sunday school ought to reach the members of the church of which it is an activity. Second, those who live in the community and whose membership is in a church in some distant community but of like faith and order. Third, those who express preference for the particular church or denomination, but attend nowhere regularly. Fourth, those who express no preference and attend no church or Sunday school.

2. *Four sources of supply for the Sunday School.*

How it is possible to obtain the names of those whom the Sunday school ought to make definite effort to reach? Generally speaking, they will come from four sources. First, from the returns of a religious census in which every home in the community will be visited and returns made on a separate card for each individual.

Name <u>Margaret Wilson</u> Street <u>8th Ave.</u> No. <u>192</u> Church Member (Yes no) <u>Yes</u> Birthday <u>Jan 7th</u> AGE <table border="1"> <tr> <td>If 16 or under Age last birthday <u>14</u></td> <td>If bet. 17 and 20 check here</td> <td>If bet. 20 and 30 check here</td> <td>If above 30 check here</td> </tr> </table> Attend Sunday School <u>yes</u> Member Home Dept. <u>yes</u> Church Preference <u>First Baptist</u>		If 16 or under Age last birthday <u>14</u>	If bet. 17 and 20 check here	If bet. 20 and 30 check here	If above 30 check here	Name <u>John Murray</u> Street <u>Belmont</u> No. <u>1729</u> Church Member (Yes no) <u>Yes</u> Birthday <u>Aug. 9</u> AGE <table border="1"> <tr> <td>If 16 or under Age last birthday</td> <td>If bet. 17 and 20 check here</td> <td>If bet. 20 and 30 check here</td> <td>If above 30 check here ☒</td> </tr> </table> Attend Sunday School <u>yes</u> Member Home Dept. <u>yes</u> Church Preference <u>South Side Baptist</u>		If 16 or under Age last birthday	If bet. 17 and 20 check here	If bet. 20 and 30 check here	If above 30 check here ☒
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If 16 or under Age last birthday	If bet. 17 and 20 check here	If bet. 20 and 30 check here	If above 30 check here ☒								
Name <u>Mrs Sarah Ragsdale</u> Street <u>Meridian</u> No. <u>817</u> Church Member (Yes no) <u>Yes</u> Birthday <u>May 3</u> AGE <table border="1"> <tr> <td>If 16 or under Age last birthday</td> <td>If bet. 17 and 20 check here</td> <td>If bet. 20 and 30 check here ☒</td> <td>If above 30 check here</td> </tr> </table> Attend Sunday School <u>no</u> Member Home Dept. <u>yes</u> Church Preference <u>No Edgefield Bapt</u>		If 16 or under Age last birthday	If bet. 17 and 20 check here	If bet. 20 and 30 check here ☒	If above 30 check here	Name <u>Anna Robinson</u> Street <u>Brown</u> No. <u>271</u> Church Member (Yes no) <u>Yes</u> Birthday <u>June 5</u> AGE <table border="1"> <tr> <td>If 16 or under Age last birthday</td> <td>If bet. 17 and 20 check here ☒</td> <td>If bet. 20 and 30 check here</td> <td>If above 30 check here</td> </tr> </table> Attend Sunday School <u>no</u> Member Home Dept. <u>no</u> Church Preference <u>Third Baptist</u>		If 16 or under Age last birthday	If bet. 17 and 20 check here ☒	If bet. 20 and 30 check here	If above 30 check here
If 16 or under Age last birthday	If bet. 17 and 20 check here	If bet. 20 and 30 check here ☒	If above 30 check here								
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Second, from the church roll of membership, which should be carefully checked at least quarterly. Third, from a miscellaneous list made by members of the class. Fourth, the names of strangers and visitors in the morning and evening congregations.

3. *Seniors and Adults should join in a systematic endeavor to reach each one.*

The making of the lists mentioned in the preceding paragraph is only a prerequisite to the work of making effort to get the people in, and of itself will not bring results. The departmental superintendents and class teachers will assume responsibility for those who by reason of age will become members of their various classes and departments. In this effort to reach and bring in the people, the Senior and Adult classes will usually have by far the larger number of names. For this reason especially, and for others, the class should be organized along the lines suggested in this book. Not only will endeavor be made to secure the attendance of all who ought to be reached, but there will be endeavor to properly relate all of the church members in the class to other church activities.

Attendance upon the preaching services of the church, the support of the midweek prayer meeting, the affiliation of those who are eligible with the women's organization and the young people's organizations. The systematic giving of money for support of the work at home and abroad and the creation of such an altruistic spirit in the entire class membership as will lead to the preparation and yielding of self to the call for service wherever the spirit of God shall lead. Some of these relationships will be treated at greater length in succeeding chapters.

Thus we may discover that in the getting of a proper perspective, many matters of moment are involved. A proper building is needed, and we must know what sort of building; it must be properly equipped, and we must know the kind of equipment needed; proper grading is necessary, and it is essential to know wherein the Senior and Adult classes fit into the grading scheme; certain definite activities are required in order to bring the school to a proper degree of efficiency; thorough alignment on a basis of mutual understanding, with all the activities of the church life is basal.

In it all the Spirit of God must be our leader, and we must be His ready followers.

CHAPTER II.

THE SENIOR AND ADULT DEPARTMENTS IN THE SUNDAY SCHOOL ORGANIZATION.

I. GREAT SUNDAY SCHOOLS DEPARTMENTALLY CONDUCTED.

So far as this writer is informed, every great Sunday school in this country is built on the departmental basis. And a great Sunday school is not necessarily a large Sunday school. Probably a good definition of a great Sunday school is one that is reaching its possibilities, holding them and, being properly graded and organized, is teaching the Bible and winning the lost to Christ, and those already saved to a life of greater usefulness.

Thus in a small community with possibilities of, say one hundred, if the school is reaching, holding, teaching, and winning them, it certainly could be called a great school. Whereas, in a great city a large church with, say two thousand members, and thousands more 'round-about who ought to be reached, content with a school of a thousand, this could hardly be called a really great school.

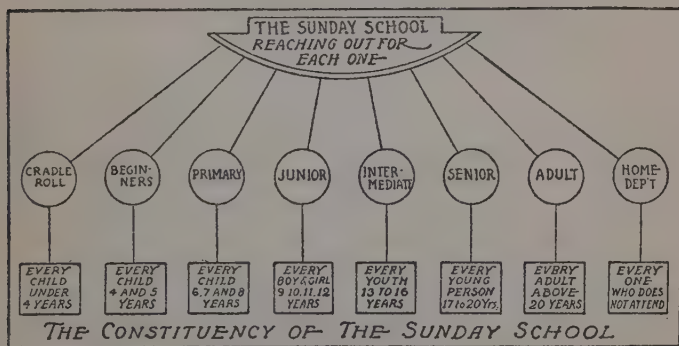
II. TRAINED DEPARTMENTAL LEADERS NEEDED.

It has been pretty thoroughly demonstrated that if a great school is to be built, there must be, in addition to trained and capable general officers, departmental leaders who have religion, vision, initiative and executive ability. A prominent Sunday-school superintendent once said, "Give me a great departmental superintendent, and folks, and I will show you a great department." A very successful president of a State school for young ladies once said to a companion, "I have been given two thousand dollars by the State legislature to inaugurate domestic science in my school, how would you use the money?" "Well,"

said the companion, "I would probably use fifteen hundred of it for equipment, material equipment, and five hundred for a teacher." "Wrong," said the far-seeing college president; "I'll put two thousand dollars into a teacher!" "But how will she teach without equipment?" The college man replied with these words, that are worthy of our serious thought: "A two-thousand-dollar teacher will get all the equipment she needs; a five-hundred-dollar teacher will destroy all the equipment I can buy." See the point? Let's give time, thought, prayer, consecrated effort to the development of leaders. That kind will lead!

1. *Eight departments in every Sunday School.*

In the organization of this well-regulated Sunday school there will be eight departments, each appealing to a different constituency, or rather a distinct part of the entire constituency.



2. *Emphasis now directed to Seniors and Adults.*

For many years after the birth of the modern Sunday school idea, the emphasis was placed almost entirely on the development of the grades in the elementary division, *i. e.*, Cradle Roll, Beginners, Primary, and Junior departments; however, it soon became apparent that better facilities must be had for the teaching and reaching of those above the Junior Department. On

promotion day those Juniors having reached their thirteenth year had to be promoted, and because of the lack of proper organization of classes, attempts were made to merge with some existing classes. And in some schools where Intermediate departments had been organized, the same condition was found to prevail with those promoted from that department. This resulted in the loss of many pupils.

Hence efforts and activities were directed toward the organization of suitable classes to receive these who were being promoted. In the meantime, movements had come into being having for their aim the reaching of the millions of the unreached above sixteen years of age, including mature men and women. Thousands of classes were formed.

Not much thought was given to the size of the class—the larger the better—nor to the varied ages of the membership, the idea being to get a large number together to whom some selected teacher would deliver an address on the lesson for the day. It was soon found that while this was a decided step forward in reaching the desired constituency, the membership was unstable, many dropped out because of uncongenial surroundings and many more were unreached. There are, however, still many large, influential, and useful classes of mixed constituency.

This led in many instances to the division of the large "Bible Class" into smaller groups, according to sex and congeniality. Still a difficulty presented itself. In many churches there were several classes. These classes were anxious to be of service. There was overlapping of effort and activity. Each class was apparently independent in its movements, which resulted sometimes in friction. It then dawned upon the leaders that the plans so successfully working in the lower grades—that of having departments with clearly defined class organization and all under the general direction of a department superintendent—would be needed in the Senior and Adult class organizations.

III. SENIOR AND ADULT DEPARTMENTS MEET A NEED.

Thus there was evolved to meet a need the *Senior Department* and the *Adult Department* of the Sunday school. Emphasis is here placed on the word department. There is as much need for a Senior Department as there is for a Beginners Department. There is as much need for an Adult Department as there is for a Junior Department. Probably more, because there is a larger constituency to be reached. While there may not be a distinct line of demarkation between the two departments in the matter of age, there is a definite field of endeavor for each and a definite constituency to be reached by each department.

These departments are needed that there may be developed a oneness of spirit and purpose in the various classes and that overlapping of effort may be avoided. A proper departmental organization encourages class spirit by enabling the classes to do team-work, thus avoiding a tendency to become self-centered. The Senior and Adult departments are required in the Standards offered by practically all of the denominations. A working organization of the classes of Seniors and Adults into departments makes possible a systematic and intelligent effort to reach all of the more mature members of the church and also those of the community who ought to belong to them.

1. *The Senior Department.*

The Senior Department consists of those who on the first promotion day after their sixteenth birthday have been promoted therein and all others above the age of sixteen up to the age when by reason of congeniality they are promoted into the Adult Department. In many Sunday schools this age of promotion is fixed at twenty-one years, and classes are formed of young men and young women separately of ages seventeen to twenty years, or in the case of a school with large possibilities, a class for *each* year with sexes separated, thus giving eight or even more classes in the Senior Department. Large classes are not recommended, but those having enrollment of from twenty-five to fifty have been found advantageous. A few large schools have as many twenty Senior classes.

Given a department superintendent who believes in this *kind* of a department, there are only two limits to the possibilities of his department—the number of people to be reached, and the size of the building he has in which to house them.

2. *The Adult Department.*

The Adult Department consists of all those who because of congeniality of age or surroundings have been promoted from the Senior Department and all others who come into the Sunday school above the approximate age of twenty-one years. The basis of grading in the Adult Department is entirely on the fact of congeniality, therefore there should be a sufficient number of classes so varied as to age and sex that any mature person coming for the first time into the school will find inviting and congenial surroundings.

In the small school of very limited possibilities, one mixed class of Adult men and women may be all that is practicable. As the school grows in size and in possibilities, the number of classes would grow proportionately. There are very few schools nowadays that do not find it easily possible to have two classes of Adults—one for men and one for women. A great number form four classes of Adults, in which case there would probably be two for men and two for women with divisions something like this: those from promotion out of the Senior Department up to approximately thirty-five years of age, and those above thirty-five years of age.

The management of the local school should, after a careful survey of the possibilities, organize such classes as may be found necessary to the greatest success. These classes, however, should be formed on the basis of the possibilities of the community, and *not* on the basis of those in attendance.

3. *A combined Senior-Adult Department.*

If a school finds it possible to have only two classes of Seniors and two of Adults, or a less number, a separate departmental organization for each department is not needed. The four classes may be advantageously grouped together as the Senior-Adult Department with the necessary departmental officers. The outstanding opportunities of these officers are discussed in a succeeding chapter.

4. *The Senior and Adult departments in the Sunday morning session.*

In a discussion of the place of the Senior and Adult departments in the program and session of the school on Sunday morning, it may be well to keep in mind four types of schools: the very small school, where owing to limited attendance and equipment the entire school or at least those above the Primary will of necessity meet together; the larger school where the Juniors will have their separate session, and Intermediate, Senior and Adult departments will meet together for opening and closing worship; the still larger school where Intermediates have their separate meeting, leaving Seniors and Adults together for opening and closing exercises; the school of great proportions where each department has its own separate assembly room and classrooms additional.

In the first instance an associate to the general superintendent may be responsible for the work of the Senior and Adult classes. In the school next larger in size a superintendent and secretary should be designated for the two departments as one. In the third type of school there should be a superintendent and secretary for each department. And in the largest school there should be a full complement of officers—superintendent, secretary, musician, librarian, etc.

Some schools where separate assembly rooms are not practicable, are finding it profitable for the Senior and Adult classes to meet in their own rooms for the opening exercises, coming in to a general meeting at the close; others are asking all the classes to meet together in the opening, giving them the closing period in their classrooms; others still are planning one great service during the month when all above the Primary will be asked to join, giving the other three Sundays over entirely to departmental and class assemblies.

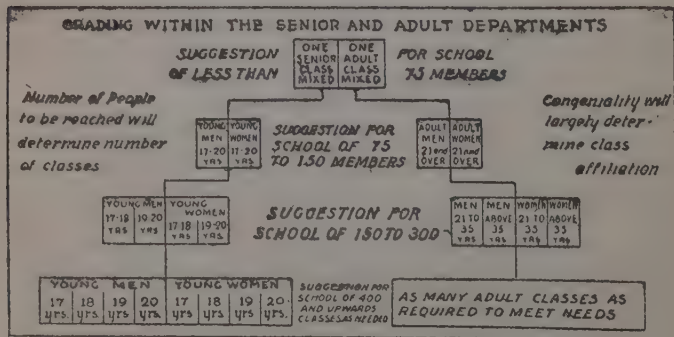
Whatever may be the plan as agreed upon as the best for the particular school, let us never lose sight of the great importance of the department. Wherever and whenever it is at all possible, afford opportunity for groups of classes in the departments to be brought together for a word from the departmental superintendent, for the making of plans, for hearing reports, for engendering a departmental spirit which is an essential to success.

IV. GRADING WITHIN THE DEPARTMENTS.

It is now generally conceded by those who have made a study of the theory and practice of Sunday-school methods and teaching that, through the Intermediate Department, the grading of a school should be done, practically without exception, on the age basis. If exceptions there be, they would be because of unusual physical development rather than of intellectual superiority. Small classes limited to those of the same or nearly the same ages enable the teacher to give individual care and attention to those who may need it.

1. *Seniors and Adults not graded strictly on the age basis.*

In the Senior and Adult departments congeniality will largely govern in the matter of grading and class affiliations. Endeavor should be made in Sunday schools of the smallest size to provide at least one class each for Seniors and Adults. As we consider schools of larger possibilities, the next division would probably be a division of sex—at least for the Seniors. This would mean a class of young men from seventeen years of age up to the age when by reason of congeniality they would be promoted into the Adult Department, likewise of young ladies. The same principle will apply in the Adult Department. First, a division of the sexes—although in this department this is not always the best plan; then the establishment of classes for the younger Adults and for the older ones. In schools of great proportions, of course, there will be a sufficient number and variety of classes to meet the needs.



Adjustments from one class to another should invariably be made on the regular promotion day of the Sunday school. This will prevent confusion and be a good example for the lower grades.

2. *Taking care of the Intermediates who are promoted.*

This problem must be considered in the light of each individual school, although there are types of schools which may be grouped for consideration. First, there is that great number of small Sunday schools where the multiplication of classes is impossible, both from the standpoint of numbers and teaching material. In this Sunday school it is very necessary to maintain a class of real Seniors—that is, young people. If the boy or girl coming out of the Intermediate Department at seventeen finds a class of congenial young people into which he can go, he will have little, if any, desire to leave the school. But if, on the other hand, the so-called Senior Class is composed of those of all ages, principally those much older than himself, it will be much more difficult to hold him in the Sunday school.

Second, the somewhat smaller group of schools in which it is easily possible to maintain four classes in the Senior Department. In this type of school there should always be a class of young men seventeen and eighteen years old and one of young women of the same ages, also a class each of young men and young women nineteen and twenty years of age. In this school there will be on promotion day a readjustment of the pupils who are to go into classes of the next age, at which time the Intermediates passing to the Senior Department will be *promoted* in a body to the classes of seventeen and eighteen-year-old pupils.

Third, the schools of large proportions in which there is a class for each age in the Senior Department. There will likely be no difficulty here, inasmuch as the classes will be passed along from age to age, so that the class coming from the Intermediate Department will form the nucleus of the first grade class in the Senior Department. This class should then be reorganized on the plan of the Senior Class organization and recruit its membership from outside the school.

3. From the Senior to the Adult Department.

Here theory and practice are somewhat at variance. It is generally proposed by denominational and other standards that the Senior Department be composed of pupils from seventeen to twenty years of age, inclusive. As a matter of fact, very few, if any, schools find it possible, or have made any effort, to adhere strictly to this age limit between Seniors and Adults.

It is important, however, to have a mutually agreeable understanding. It is also important that the adjustments made from one department to another, be made on the regular promotion day. Class loyalty is good and in proper proportions, is necessary. But school loyalty is greater. The point in this is: mature men and women will not want to remain in a class because of some attachment for a name, or room or teacher, until by reason of advancing age, the class ceases to be a Senior Class and leaves no congenial place for the young people.

For instance, in the case of young people marrying; some schools insist that as soon as they are married they should go into a class with other married people. This may or may not be the better way. Some young people are more congenial with their former associates for a considerable time after they are married. To insist arbitrarily upon changing their class affiliation might be disastrous. On the other hand, if too many married people remain in a class for a very long period it might result in some of the younger ones becoming restive. Probably the best plan will be for the Workers' Council to wisely plan for the best interests of the school and create an atmosphere which in turn will generate a spirit resulting in easy and successful co-operation.

4. In the Adult Department.

Certain general principles of grading may be recognized as needful in the Adult Department. No effort will be made, however, to grade upon the basis of age. It is necessary to establish such classes as are needed for the best interests of the school.

CHAPTER III.

DEPARTMENTAL ORGANIZATION AND OFFICERS.

I. A DEFINITE RESPONSIBILITY.

In the very large number of small Sunday schools with limited possibilities, it will undoubtedly be a mistake to attempt any sort of elaborate departmental organization. Nevertheless, in any event the directing of the systematic effort to reach those in any given community who ought to be reached for the Sunday school, should be the definite responsibility of some one apart from the class teachers and the general superintendent. As a general rule, the teachers are mostly concerned with the growth and development of their individual classes, and the superintendent is engrossed in matters pertaining to the general welfare of the school.

1. *Division superintendents in small Sunday Schools.*

Thus it has been found advisable in these smaller schools to suggest superintendents of divisions as follows: the Elementary Division, which consists of the Cradle Roll, those under four years of age, and classes of Beginners, four and five years;

New Pupils Absentee Equipment PASTOR SUPERINTENDENT ASSOCIATE SUPT. ASSOCIATE SUPT. SUPT. of RECORDS TREASURER LIBRARIAN CHORISTER USHERS Teacher Training Teachers Supply Classification		
ELEMENTARY DIVISION	SECONDARY DIVISION	ADULT DIVISION
CRADLE ROLL From Birth to 4 Years BEGINNERS 4 and 5 Years PRIMARY 6, 7 and 8 Years JUNIOR 9, 10, 11, 12 Years	INTERMEDIATE- 13 to 16 Years SENIOR 17 to 20 Years	ADULT 21 Yrs and Over HOME DEPT Those Who Do Not Attend

Primaries, six, seven, and eight years, and Juniors, nine, ten, eleven, and twelve years; the Secondary Division, which consists of classes of Intermediates thirteen, fourteen, fifteen, and sixteen years, and Seniors seventeen to twenty years, approximately; and the Adult Division, which consists of the Adult classes above the Senior years, and the Home Department.

2. Department superintendents in larger Sunday Schools.

In the gratifyingly increasing number of medium-sized and large Sunday schools it is undoubtedly the best plan to select a superintendent and secretary-treasurer for each of the eight departments: and where separate departmental assembly is possible, such other officers as may be needed in the proper conduct of the department. This plan not only fixes responsibility, but distributes the labor, thus enlisting a larger number of people in active service. It is not to be assumed that because a separate assembly is impossible, there is no service to be rendered by departmental officers. Conducting the opening and closing exercises on Sunday morning is the smallest part of the service to be rendered. A discussion of the work of departmental officers will be found in this chapter.

3. The needs of the school will determine the type of organization.

Having made a survey of the territory and ascertained the number of people to be reached by the school, the officers will, after prayerful consideration, agree upon the kind of organization necessary to make effective the plans for reaching those discovered in the survey. It should ever be borne in mind that a responsibility that is not a definite responsibility is no responsibility at all. The old adage, "What's everybody's business is nobody's business," is *apropos* to the matter under discussion. One hundred persons above the age of sixteen discovered as possibilities for the school would certainly warrant the organization of at least a combined Senior-Adult Department. If one hundred and fifty or more are available, two separate organizations would be needed, if effective work is to be done in reaching them.

The departmental officers selected should be those thought best adapted for the work, and only after they have been consulted and have agreed to accept the responsibility. To choose a departmental superintendent in order to "enlist him" will be generally as fatal to the department as marrying a man to "reform him" is fatal to the wife's happiness and the comfort of the home. There are exceptions, of course.

II. THE OFFICERS AND THEIR DUTIES.

1. *The superintendent.*

The opportunities and privileges of a departmental superintendent will vary according to the size of the school and the kind of meeting house provided for the Sunday-school assembly. However, there are important duties of a general nature devolving upon the departmental superintendent, whether the school be large or small, in city, town, or open country.

(1) *He should know definitely the possibilities for the department as to size of the membership.*

This information will be secured, as has been before stated, from four sources—from the church roll of membership, a house-to-house canvass of the territory contiguous to the church, a miscellaneous list furnished by members of the classes, and from the names of strangers and visitors in the morning and evening congregations. Duplicate lists of the names thus secured should be made, copy being given to the first vice-president or officer having in charge the enlargement of the class to which the prospects are assigned, the original being kept by the departmental superintendent.

(2) *He should lead in the work of reaching these possibilities.*

In conference with the class officers the departmental superintendent should make definite plans at the beginning of each quarter for an earnest endeavor to bring into the school each one who ought to attend. This plan may include written invitations sent through the mail and delivered in person on Sunday morning; personal invitations delivered to a selected list; the judicious use of attractive advertising matter; an occa-

sional announcement at the regular Sunday morning and evening services; the distribution of certain members of the classes in the Sunday morning and evening congregations for the purpose of inviting visitors and strangers; and a vigorous campaign for the weekly visitation of all absentees. In all of the plans for the building up of the department, the church membership roll should in no case be overlooked. If the members of the church cannot be interested in their own Sunday school, it is scarcely to be expected that outsiders will be easily interested.

(3) *He should see that proper classes are established and organized.*

The departmental superintendent should make an occasional visit to each class in his department, sitting through the entire session of the class, making notes on the manner of conducting the opening exercises, the program of the president, the reports of the class officers, as well as the method of teaching. He should be so thoroughly informed about these matters that he can intelligently offer suggestions for improvements, if such be needed. If any of the classes in his department are not organized, he should seek opportunity without interfering with the teaching period, to present the plans herein suggested for proper organization. If the plans thus presented are favorably received, a meeting should be called for an evening between Sundays, when full discussion may be had and the organization perfected.

The departmental superintendent should also see that the necessary number and kind of classes are formed, in order that the full possibilities of his department may be reached and held. Local conditions may call for the organization of special types of classes. These local conditions should be thoroughly understood by the departmental superintendent and he should plan accordingly.

(4) *He should plan for the training of the officers and teachers in his department.*

The superintendent of a department should be a full graduate of the Teacher-Training Course of his denomination; he should at least have earned the diploma for the completion of

the first book in the Teacher-Training Course and also the award for the study of the departmental book relating to the department of which he is the superintendent. This will enable him to intelligently plan for co-operation in all the teacher-training work conducted in the Sunday school.

Class officers and teachers and departmental officers and those who are prospective should be urged to study the book in the Teacher-Training Course pertaining to the work of their own department. In addition to this, the departmental superintendent will bear in mind that the entire force of teachers and officers in the Sunday school must be recruited from the Senior and Adult classes; hence he will co-operate with the pastor and general superintendent in enlisting those in his department who may be induced to take the general Teacher-Training Course with a view to larger service in the Sunday school.

(5) He should plan for his department's part in the Sunday morning session of the school.

If by reason of the size of the school or lack of proper equipment, the Senior and Adult departments are forced to meet with the other departments of the school, the classes should be requested to be seated together by departments, thus giving the superintendent an occasional opportunity to say the necessary word to all of the classes in his department before dispersing. Occasionally he will be asked by the general superintendent to take charge of the opening or closing exercises, in which case notice will be given in advance and the program prepared. If the classes are thus seated together, it will be an easy matter for the departmental superintendent to ask his classes, once a month to remain for ten or fifteen minutes after the other classes have retired, for the announcing of plans, receiving reports, and creating departmental enthusiasm.

If the school is fully organized departmentally and each department has its separate meeting place, then the departmental superintendent will be entirely responsible for the program to be rendered on Sunday morning. He should be ready to utilize to advantage about twenty minutes of time, so that the classes may have forty to forty-five minutes in their classrooms. This program, if it is to attract mature people, must

be thoroughly wrought out during the week, and be of such a nature that it will appeal to the adult mind. It may be of a devotional nature, thereby creating a favorable atmosphere for the teaching of the lesson. Occasionally it may be given largely to the making of plans for the work of the department. Or there may be a short, definite supplemental study of missions, or of denominational life, or Christian history, or social service. Let there be variety, but above all, let it be worth while.

(6) *He should be in perfect accord with the general policies of the school.*

The department superintendent should be regular in his attendance at the meetings of the general superintendent's cabinet or council and at the general teachers' meeting. He will thus not only be able to present the aims, claims and plans of his own department, but he will be able to understand fully the policies and purposes of the other departments and of the general officers of the Sunday school. This is absolutely essential, if team-work is to be had, and team-work is necessary in the growth and development of every Sunday school.

2. *The secretary.*

If in the Sunday school there are as many as two classes of Seniors and two of Adults, it will be well to designate a secretary especially for the two departments, in which case he may also serve as treasurer. If the school has as many as four classes in each department, it will probably be better to have a secretary-treasurer for each department. In the large school with complete departmental organization and assembly rooms, a secretary and a treasurer for each department will find ample opportunity for real service.

(1) *His equipment.*

The secretary should be provided with a desk or table with a drawer or a compartment in a drawer, or a cabinet with a shelf for his own use, and one for each of the classes in his department. He should keep constantly on hand an ample supply of the materials used in keeping the record system adopted by the school, together with pencils sharpened and

A blackboard properly ruled on which to display the record of the department by classes will be of tremendous value in engendering departmental enthusiasm and creating friendly class rivalry.

REPORT OF DEPARTMENT SECRETARY.											
DEPARTMENT	<i>Senior</i>					SUNDAY	<i>April 6</i>		191 <i>2</i>		
	No. En-rolled	Present	No. On Time	No. Bibles	Lessons Studied	No. Con-tribut'g	Amt. Offering	No. At. Teach-ing	New Pupils	Visitors	Grade
Officers,	<i>3</i>	<i>3</i>	<i>3</i>	<i>2</i>	<i>3</i>	<i>3</i>	<i>.75</i>	<i>3</i>	<i>✓</i>	<i>✓</i>	
Teachers,	<i>4</i>	<i>4</i>	<i>4</i>	<i>4</i>	<i>4</i>	<i>4</i>	<i>.55</i>	<i>4</i>	<i>✓</i>	<i>✓</i>	
Class, <i>Fidelis</i>	<i>24</i>	<i>21</i>	<i>19</i>	<i>7</i>	<i>14</i>	<i>21</i>	<i>1.05</i>	<i>15</i>	<i>1</i>	<i>✓</i>	
<i>Berean</i>	<i>23</i>	<i>21</i>	<i>17</i>	<i>6</i>	<i>17</i>	<i>21</i>	<i>1.85</i>	<i>12</i>	<i>✓</i>	<i>✓</i>	
<i>new class</i> { <i>Euzelian</i>	<i>11</i>	<i>11</i>	<i>8</i>	<i>3</i>	<i>7</i>	<i>11</i>	<i>.55</i>	<i>8</i>	<i>1</i>	<i>✓</i>	
{ <i>Agoga</i>	<i>10</i>	<i>9</i>	<i>7</i>	<i>3</i>	<i>5</i>	<i>9</i>	<i>.45</i>	<i>6</i>	<i>2</i>	<i>✓</i>	
Total for Classes	<i>68</i>	<i>62</i>	<i>51</i>	<i>19</i>	<i>43</i>	<i>62</i>	<i>5.20</i>	<i>41</i>	<i>4</i>	<i>✓</i>	
Totals for <i>Classes dept</i>	<i>75</i>	<i>69</i>	<i>58</i>	<i>25</i>	<i>50</i>	<i>69</i>	<i>6.50</i>	<i>48</i>	<i>4</i>	<i>✓</i>	

FORM C—"SIX-POINT SYSTEM," 36 CENTS PER 100. BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

GENERAL SECRETARY'S REPORT.										
DATE	April 6/19					WEATHER	Fair			
	No. Enrd.	No. Pres.	No. O. Time	No. Bibles	No. L. S.	No. Contb.	Amt. Offer.	No. at Prech.	New	Visitors
Officers,	18	16	14	14	16	16	3 ⁴⁵	16	✓	✓
Teachers,	29	28	24	28	28	28	4 ²⁰	28	✓	✓
Adult Dept.,	92	77	54	29	31	74	4 ²⁵	63	1	6
Senior Dept.,	68	62	51	19	43	62	5 ²⁰	41	4	✓
Intermediate Dept.,	66	54	49	27	24	54	2 ²⁰	28	2	1
Junior Dept.,	79	68	64	61	58	64	2 ⁴¹	33	8	✓
Primary Dept.,	43	36	27	✓	24	30	1 ²⁰	✓	✓	✓
Beginners' Dept.,	38	32	✓	✓	✓	21	.78	✓	✓	✓
Totals,	433	373	283	178	224	349	15 ²³	209	15	7
Cradle Roll,	81									
Home Dept.,	117	6 H. D. Classes met during week								

FORM No. 22—Sun. Sch. Sec'y—56 CENTS PER 100. PARTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

(2) *His work between Sundays.*

The person selected for department secretary should be a good business man (or woman), the best in the church available for the work. He should give some thought between Sundays to his work, making plans for its betterment wherever possible. He should confer occasionally with the class secretaries in a body so that there may be uniform understanding and thorough co-operation. He should be constantly on the lookout for prospective secretaries for the classes, and he should always have a supply secretary trained to serve in case of his unavoidable absence. He should be present in the weekly or monthly meeting of the Workers' Council.

(3) *His work on Sundays.*

Punctuality and regularity are two prerequisites of a good departmental secretary. He should be present at least fifteen minutes before the hour set for the opening of the school, in order that he may have everything in readiness for the class secretaries when they arrive, and take care of any other matters needing his attention. He should secure the class reports according to the plan adopted by the school, tabulate them, display them on the department blackboard, and make prompt report to the general secretary. He should keep a minute of the proceedings of the department meetings, informing those to whom tasks have been assigned, in case of their absence from the meeting. He should keep such special records as may be needed for the welfare of the department.

3. *The treasurer.*

The treasurer of the department should be one who himself believes in the proper relation of his resources to the work of the Kingdom of God. His first and greatest opportunity is the development of those in his department in the *grace of giving*. Probably the greatest factor in the development of this grace is education. People should be told what the Bible says about giving. That is the treasurer's job. They should also know the financial plan of the church and the denomination. It is the treasurer's business to supply this information. By being an enthusiastic giver himself he will help others to become enthusiastic givers.

Another duty devolving upon the treasurer is to receive the class offerings, record them and deliver them to the general Sunday-school treasurer.

The treasurer should be thoroughly familiar with the various mission fields in which the denomination has representatives, associational, state, home, and foreign; the educational work of the denomination, and also the benevolences, such as the orphans' home, aged and infirm ministers, hospitals, etc. He should give this information to those in his department either orally, in tract form, or by means of charts placed upon the walls.

He may assist the finance committee or those assigned the work of conducting the every-member canvass of the church membership to secure subscriptions to the financial budget of the church.

4. *The chorister.*

In schools having departmental assemblies there will need to be a chorister who will direct the music. He will work in co-operation with the department superintendent, selecting songs that are appropriate to the program for the morning. He will select a pianist and both he and the pianist may be members of classes.

In addition to directing the music in the department, the chorister may develop the musical talent in his department, for use in the Sunday-school orchestra or other departments of the school.

5. *The librarian.*

A large service may be rendered by the librarian. He may take care of the song books. He will have charge of the literature of the department, seeing to it that none is wasted by being left on chairs or floor after the morning session. Both song books and literature are expensive and they should be cared for.

He may become chairman of a committee to secure good books and supervise their circulation.

If other departmental officers are needed, they should be appointed.

CHAPTER IV.

THE CLASS ORGANIZED.

Organize, we are told by the highest authorities, means to "bring the various parts into effective correlation and co-operation." Matthew Arnold once said that whenever three Americans get together, they organize.

I. WHY ORGANIZE A SUNDAY-SCHOOL CLASS?

To bring the various parts into effective correlation and co-operation. What are the various parts? The membership of the class, the department and the Sunday school to which it belongs, and the opportunities for service.

1. *Correlating the various parts.*

The thinking of the members of the class is brought into harmony and the activities are directed through one channel by means of unified leadership. An unorganized class usually makes little effort to maintain a constituency because of lack of system in following up absentees, or in securing new material to work on. An unorganized class seldom, if ever, has an adequate record system to encourage regularity, promptness, Bible study, systematic giving, etc. An unorganized class usually makes the most sporadic effort at outside activities with little if any attempt to secure team-work. The organized class definitely plans to thoroughly care for all of these things and such other needs as may be found conducive to the growth and development of the class.

The class is brought into harmony with the plans and ideals of the Sunday school through representation in the teachers' meeting or Workers' Council, by a properly delegated officer who in turn reflects the ideals of the class.

Opportunities for service are kept constantly before the class by the regularly elected officers who are charged with this responsibility.

2. *Making co-operation effective.*

Co-operation comes as a result of inspiring a group of people to feel, know and will to do the same thing at the same time. It becomes effective when each person in the group understands how to do his part without infringing upon the duties of his neighbor, but when the entire group engages to perform the whole task, with neither friction nor overlapping of effort. Inspiration is impossible without information. Hence, in the organized class there is the information which comes from the class officer to whom is delegated certain responsibilities, which in turn inspires the class to intelligent action.

Co-operation is made effective when, by reason of the correlation mentioned in a preceding paragraph, the class seeks to, and actually does, occupy its proper place in the structure of the Sunday-school organization, and performs its functions, such as teaching the Bible, winning to Christ, building up the attendance of the school, taking part in the exercises, recruiting the force of officers and teachers, etc.

3. *Organization is recommended and taught by the Holy Scriptures.*

The first chapter of Genesis tells us how the Creator of this universe brought order out of chaos. Moses by Divine command, organized the children of Israel (Exodus 18: 13-26) during their sojourn in the wilderness. Nehemiah organized the Jews for the rebuilding of the wall around Jerusalem (Nehemiah 4: 12-23), so that the work was completed in fifty-two days. The teaching service conducted by Ezra the scribe and recorded in the eighth chapter of Nehemiah, was thoroughly organized, having teachers appointed, whose names are given, and who "caused the people to understand the law." King Jehoshaphat organized a company of itinerant teachers, and (2 Chron. 17: 9) "they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people." Our Saviour taught and practiced system. He called the Twelve, and instructed them as to their duties. He sent out the Seventy, two and two, and heard their report. He organized the multitudes into groups when He fed the five

thousand. The apostles organized the work in Jerusalem so that it could be systematically done. Paul organized the baptized believers into churches and "ordained them elders in every church" (Acts 14: 23).

II. HOW TO ORGANIZE A SUNDAY-SCHOOL CLASS.

It is possible to go through a process of electing officers and recording them in a book without getting in "speaking distance" of organization. Many classes do it that way. They seem to think that, when the announcement goes forth that the Grasshopper Band has been organized with Jonathan Skipdiddle as president and a full complement of officers, the people should throng the house. But they do not come that way. There must be a deep-seated conviction in the minds of some or all of the members of the class that there is a need for more systematic and intelligent effort.

One of the most seductive sins is that of being self-satisfied. The organization of a Sunday-school class should be conceived and brought forth in prayer, the result of a consciousness of opportunities unused and responsibilities unassumed. When the time is ripe for the organization, a meeting should be called between Sundays or on Sunday afternoon, of those interested.

1. *Plan of class organization.*

The plan for class organization as herein suggested provides for eight officers, as follows: a president; first, second, and third vice-presidents; a secretary, a treasurer, a reporter, and a class teacher; also an executive committee composed of the class officers, the pastor of the church, Sunday-school superintendent, the departmental superintendent. No "standing committees" are suggested. Some one has said that the best committee is a committee of three with two of them sick in bed—the point being, of course, that it is easier to get a thing done when the responsibility rests solely with one person. The one person may call to his assistance as many others as are required to perform the task at hand, but the responsibility for the success or failure of the enterprise is with the one person, thus making it more definite. Each class officer when elected as-

sumes to direct certain activities. Special committees may be appointed to perform special tasks. They perform them, report, and are dissolved.

2. The selection and election of class officers.

Great care should be exercised in the selection of those to be nominated as class officers. Whether, at the meeting held for the purpose, a committee on nominations is appointed, or nominations are made from the floor in open meeting, effort should be made to select those who are thought best adapted to the requirements of the office. For instance, the second vice-president is responsible for the social life and activities of the class. In casting about for a selection for this office it will be well to select some one who is known to possess social proclivities, and who believes thoroughly in providing the very best form of social enjoyment for the class members. Let each member of the class understand what the various officers are to be responsible for, so that there may be intelligent procedure in the election.

3. Perfecting the organization.

Some suggestions are made as to the mode of procedure in perfecting the organization. (1) Enroll the names of those desiring to become charter members (in the case of organizing or reorganizing existing classes, the present membership will become the charter members); (2) elect a temporary chairman and secretary; (3) adopt a constitution (suggestion given at the end of this chapter); (4) adopt a proper class name and explain the significance of it to the class; (5) elect the permanent officers as provided in the constitution and instruct them in their duties; (6) adopt as a goal the Standard of Excellence offered by your denomination; (7) arrange for enrolling the class with your denominational Sunday School Board. The following form will be used by Southern Baptist classes:

APPLICATION FOR CERTIFICATE OF REGISTRATION IN DEPARTMENT OF ORGANIZED CLASS WORK.

SUNDAY SCHOOL BOARD, SOUTHERN BAPTIST CONVENTION.

Name of Class.....

In.....Department.

Name of Church.....

Postoffice

Name of Pastor.....

Address

Name of President.....

Address

Name of First Vice-President.....

Address

Name of Second Vice-President.....

Address

Name of Third Vice-President.....

Address

Name of Secretary.....

Address

Name of Treasurer.....

Address

Name of Reporter.....

Address

Name of Teacher.....

Address

Date of Organization.....Membership.....

Signed by.....

SOME NAMES AND SCHEMES FOR ORGANIZED CLASSES.

Name: BEREAN. Young men.
Colors: White, Nile green and gold.
Motto: Acts 17: 11.
Verse: Search the Scriptures Daily. (John 5: 39.)
Aim: To behold wondrous things out of thy Law.
Song: Break thou the Bread of Life, Lord, to me.

Name: FIDELIS. Young women.
Colors: Old gold and black.
Motto: Be thou faithful unto death and I will give thee a crown of life.
Aim: Every member of our class a Christian.
Verse: Daniel 12: 3.
Song: Will There Be Any Stars in My Crown?

Name: T. E. L. CLASS. (Timothy, Eunice, Lois.) Mothers.
Colors: Nile green and white.
Motto: And a little child shall lead them.
Flower: White carnation.
Aims: To train our children to do right; to extend our help and hospitality; to keep in touch with the married ladies of the church; to learn how to do the work of the church.
Song: My Faith Looks Up to Thee.

Name: CONVENTION ADULT BIBLE CLASS. Men or women, or mixed classes.
Colors: White, blue, red and gold.
Motto: For the Bible and the Church.
Aim: To reach everyone who ought to belong.
Verse: Go out and compel them to come in.
Song: Blest Be the Tie That Binds.

Name: TEACHER-TRAINING CLASS. Present and Prospective Officers and Teachers.
Colors: Red, white and blue.
Motto: Thy word have I hid in my heart. (Psalm 119: 11.)
Aim: My heart in the work; the Bible in my heart; my mind trained for service.
Verse: 2 Timothy 2: 15.
Song: The King's Business.

Name: BOETHIAN (Helpfulness). Young men.
Colors: Purple and white.
Motto: Running to serve.
Aim: To combine study with service.
Verse: 1 Chron. 28: 9.
Song: Am I a Soldier of the Cross?

Name: AGOGA. Young men.

Colors: Dark blue and white.

Motto: Get another man.

Aim: The trained life.

Song: Class selection.

Emblem: Consists of the three letters of the word—an O inclosing an A, which in turn incloses a G.

Name: EUZELIAN (Zeal for the Good). Young women.

Colors: Purple and Gold.

Motto: Fervent in spirit, serving the Lord. (Romans 12: 11.)

Aim: To bring young women to Jesus and lead them into service.

Verse: Whatsoever thy hand findeth to do, do it with thy might. (Eccles. 9: 19.)

Song: Brightly Beams Our Father's Mercy.

Name: AMOMA. Young women.

Colors: Light blue and white.

Motto: The blameless life.

Verse: 2 Peter 3: 14.

Song: Class selection.

Emblem: The letter O encircling an A which incloses an M.

Name: ALATHEAN. Married women.

Class Motto: The Lord gave the word. The women that published the tidings are a great host. (Psalm 68: 11.)

Aim: To inspire loyalty to Jesus Christ.

Class Song: Loyalty to Christ.

Class Colors: Green, white and red.

Class Benediction: Numbers 6: 24-26.

Name: DORCAS CLASS. For women.

Colors: Lavender and white.

Aim: To minister to others.

Motto: Full of good works and alms deeds.

Verse: Trust the Lord and do good.

Song: Help Somebody Today.

Name: BUSINESS MEN'S BIBLE CLASS.

Colors: Green and gold.

Motto: Quit you like men, be strong.

Verse: Not slothful in business, fervent in spirit, serving the Lord.

Aim: God first, home second, business third.

Song: The King's Business.

Name: BARACA. For young men.

Name: PHILATHEA. For young women.

Motto: We do things.

Verse: Philippians 4: 13.

A SUGGESTED CONSTITUTION FOR SENIOR OR ADULT SUNDAY-SCHOOL CLASSES.

ARTICLE I.—NAME.

The name of this class shall be.....in the Sunday school of the.....Church in.....

ARTICLE II.—PURPOSE.

The purpose of this class shall be to study the Bible, to foster fellowship, social and religious, and to render service through the church for increased efficiency.

ARTICLE III.—MEMBERSHIP.

The class shall consist of.....
Names of persons desirous of becoming members will be formally proposed by any member of the class, and upon vote of the class will be declared members.

ARTICLE IV.—OFFICERS.

The officers of the class shall be:

1. President—Management.
2. First Vice-President—Enlargement.
3. Second Vice-President—Fellowship.
4. Third Vice-President—Religious Work.
5. Secretary—Records; Literature.
6. Treasurer—Finances.
7. Reporter—Publicity.
8. Teacher—Teaching the Lesson.

ARTICLE V.—ELECTION OF OFFICERS.

The officers shall be elected annually by the class, except the teacher, who shall be elected in the same way in which other teachers in the school are elected.

ARTICLE VI.—CLASS MEETINGS.

The class shall meet every Sunday for Bible study, in connection with the Sunday school. Meetings for business shall be held at least monthly.

ARTICLE VII.—RELATION TO THE SUNDAY SCHOOL.

The class shall be, in the fullest sense, a part of the Sunday school, submitting to necessary regulations, giving to promote the interests of the school, and sitting with the school in the opening or closing exercises, or in both.

ARTICLE VIII.—RELATION TO THE PREACHING SERVICE.

This class shall heartily and loyally support the preaching services of the church, urging all its members to attend the same, and co-operating in every way possible with the pastor.

ARTICLE IX.—AMENDMENTS.

This Constitution may be amended by a majority vote at any business meeting of the class, provided notice of such amendment has been given at a previous business meeting of the class.

CHAPTER V.

CLASS OFFICERS—THEIR OPPORTUNITIES FOR SERVICE.

William Penn says, "Five things are requisite to a good officer: ability, clean hands, dispatch, patience, and impartiality." We may be permitted to add in the case of a Sunday-school class, he should be a genuine Christian and a loyal and faithful church member. Webster says the word office means "a *particular* duty, charge or trust." Thus if we combine the six requisites of a good officer with the obligation of the office we have a beginning point for the study of the opportunities of class officers.

It is undoubtedly best to elect officers annually, and there seems to be no good reason why a good officer should not succeed himself, at least for a second term. It should be the aim to develop as many of the class members as possible, nevertheless, the success of the class should not be jeopardized just for the sake of yearly rotation in office. The election should certainly be held at a regular business meeting held between Sundays. If it is found necessary to elect on Sunday morning, care should be taken that no infringement is made on the teaching period.

1. *The class president.*

The general management of the class devolves on the class president. He is presumed to do a large part of the thinking for the class, although he should not by any means do all of it. He should be a Christian, a member of a church of the same faith and order, preferably of the church in which his class is an activity. He should be willing to give the time necessary, between Sundays, for consideration of the general development of the class, and for his work on Sunday. Some of the things he may do with profit between Sundays are: study a recognized

authority on rules of order, so that he may preside with ease and skill, study books and periodicals on organized class work, attend and preside at the monthly business meetings of the class, represent the class at the meeting of the Sunday-school workers' council, plan for the on-going of the class work, so that he may have something worth while to present on Sunday morning. He must be familiar with the duties of each of the other officers of the class, and co-operate with them in all of their work, so that every need of the class will be met as far as it is humanly possible, pray much, and persevere to the end.

Arriving first at the meeting house on Sunday morning, he will confer with the other class officers as they arrive, making sure that necessary reports are ready, and rounding out his program for the morning session. He will preside at all sessions of the class apart from the teaching period, using a carefully arranged program. Adults will not, and should not, be expected to be prompt in attending meetings left to haphazard methods. A president who habitually fails to plan a worthwhile program for his portion of the time on Sunday morning should gracefully yield the office to one who will do so. This program should be largely of a devotional nature, having in mind the lesson for the day. Time will be given for short, snappy reports from the class officers, announcements for the work of the coming week, and the making up of the class record for the day under the direction of the class secretary. Occasionally the entire time may be given to a discussion of class plans. He will protect the teacher from any infringement on the time allotted for teaching the lesson, which in no case should be less than thirty minutes. No business, unless it be the winning of a lost soul to Christ, is important enough to usurp the teacher's time.

2. *The class secretary.*

The keeping of full, complete, and accurate records is, and should be considered as, an essential to the success of a Senior or an Adult Class. This is the task of the class secretary. First, he should compile an informational roll of the class membership. This will include the full name, correctly spelled, occupation, business, and home address with 'phone number,

ENROLLMENT RECORD--SENIOR AND ADULT DEPARTMENTS	
Name	Occupation
Home Address	Phone
Business Address	Phone
Are you a Christian?	Are you a Church member?
If Church member, where is your membership?	
If not Church member, what is your preference?	
What experience have you had in Church activities?	
Are you willing to be used for service in this Church?	
What is your choice of service?	
Date enrolled	Department entered
Class entered	
Date left School	Why
New address	
FORM 5A. BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN. 25 CENTS PER 100	

In addition to the general enrollment as shown below, the above card should be carefully filled out for use by the department officers.

PUPIL'S ENROLLMENT RECORD.			
For those above 16 years of age.	Name.....	Business.....	
	Home Address.....	Phone.....	
	Business Address.....	Phone.....	
	Have you ever engaged in church activities?.....What?		
	Will you prepare to become an officer or teacher in our school when needed?.....		
For those 16 years of age and under.	Name.....	Address.....	
	Father's business.....	Phone.....	
	Are parents church members?.....Of what church or preference?		
Your age.....	Next Birthday.....	Do you work or go to school?.....	
For all Who Enroll.	Are you a Church member?.....Of what church?		
	If not a member what is your preference?.....		
	Date enrolled in this school.....Brought by.....		
Teacher's name.....	Dept.....Class.....		
Date Promoted to			
Primary.....	Junior.....	Intermediate.....	
Senior.....	Adult.....	Official.....	
Date left this school.....Why.....			
New Address.....			

Every pupil in the school from the youngest Beginner to the oldest Adult should be carefully enrolled. This record card is suggested. Seniors and Adults should also use card shown above for use by departmental officers.

whether a Christian, whether a church member, if so, where his membership is, what experience he has had, if any, in church activities, and if none, whether he is willing to be enrolled as a prospective for larger Christian service.

The secretary will lead the class to adopt the very best system of class records for recording the work of the class Sunday by Sunday. The old-fashioned way of calling the roll is unthinkable. The later way of simply marking a class book "present" or "absent" will not suffice. Some classes have placed the name of each member on a separate piece of cardboard and affixed it to a board by means of pins or hooks. As the members enter, each one takes down his own card. Those remaining attached to the board are, of course, the absentees. This system is simple, but it gives no encouragement for punctuality, Bible study, systematic giving, attendance at preaching, etc.

What is known as the "six-point" record system is recommended as meeting every requirement of the modern Sunday school. The equipment required for the utilization of this system comprises an individual report envelope for the pupil, a class record blackboard on which to display the record for the day, and a permanent record book for the entire class record. In using this system, the secretary will give to each member of the class, on entering the classroom, an envelope. Those arriving early will make their record before the class assembles. For those coming in late, opportunity will be given by the president during the opening exercises. The offering for the day will be put in the envelope.

When the record is thus made the secretary will tabulate the result, publish it on the blackboard, deliver to the treasurer the offering for the day, which after it is recorded will be delivered early in the session of the school with the class report to the departmental or general secretary. He may take the envelopes home for entry into the permanent record book or he may enter them during the Sunday-school session. The record may be made in duplicate, so that the class president may have copy of record at the end of the month. Those who come in after the beginning of the lesson period will not be asked to fill out envelope, but the secretary will keep a record of the number,

TO CLASS SECRETARY—To secure totals place envelopes in a vertical row so that checked spaces only will show, thus forming columns for each point to be marked.

PUPIL'S INDIVIDUAL REPORT

Sunday _____ 19____

NAME _____

ADDRESS _____ PHONE _____

CLASS _____

If Visitor please give
home address _____

In marking check in space near bottom.

On Time	Bible Brought	Offering	Lesson Studied	Attended Preaching	

	DATE	ATTENDING	ON TIME	BIBLE BROUGHT	LESSON STUDIED	NUMBER ATTENDING	ATTENDED PREACHING	MARKED
1st SUNDAY								
2nd SUNDAY								
3rd SUNDAY								
4th SUNDAY								
5th SUNDAY								
TOTAL								
1st SUNDAY								
2nd SUNDAY								
3rd SUNDAY								
4th SUNDAY								
5th SUNDAY								
TOTAL								
1st SUNDAY								
2nd SUNDAY								
3rd SUNDAY								
4th SUNDAY								
5th SUNDAY								
TOTAL								
GRAND TOTAL								

secure their offering and simply add it to the total number present for the day and notify the general and department secretaries. A little encouragement will result in securing the attendance of practically every member of the class before the records are closed.

The secretary will keep the record corrected to date, but he will erase no names from the record until report is had from the first vice-president and the matter has been passed upon by the workers' council or teachers' meeting.

3. *The class treasurer.*

The most important work of the treasurer of the class is the development of the members in the *grace of giving*. Probably the greatest need today in the churches, is the proper relation of the resources of the talent and money of the membership to the great work of spreading the gospel of the Son of God. This the treasurer will seek to encourage in his class. Some of the things he may do to accomplish this end, are: be a systematic and proportionate giver himself; study the Bible plan for giving and inform the class; organize a Tithers' Band; secure tracts on giving from his denominational publishing house and distribute in the class; thoroughly inform himself as to the financial needs of his church and denomination for the carrying out of the denominational and church program; and give this information to the class. With the aid of a bottle of showcard ink and a small brush, posters may be easily made, such as are shown herein, for display on the walls of the classroom.

The treasurer will co-operate with the finance committee of the church in seeking to enlist every church member in the class in systematic and proportionate giving through the regular church channels, and according to the church plan.

A third duty of the class treasurer is to receive and disburse the regular offering of the class on Sunday morning. He will lead the class to co-operate fully with the financial plan of the Sunday school, and see to it that a liberal offering is made every Sunday into the Sunday-school treasury. One of two plans is generally used by Senior and Adult classes; a regular offering is made by the class, all of which is turned into the general treasury, the treasurer making a separate appeal for funds

TENNESSEE BAPTISTS
ARE ASKED TO GIVE
THROUGH THEIR CHURCHES
TO THE SUPPORT OF THE FOLLOWING:
STATE MISSIONS
FOREIGN MISSIONS
HOME MISSIONS
ORPHANAGE.
SUNDAY SCHOOL WORK
B.Y.P.U. WORK
COLPORTAGE
MINISTERIAL EDUCATION
MINISTERIAL RELIEF
MEMORIAL HOSPITAL
CHRISTIAN EDUCATION
LET'S COME ACROSS WITH OUR PART

THE FIRST WORK
— OF THE —
WHOLE CHURCH
IS TO GIVE THE
WHOLE GOSPEL
TO THE
WHOLE WORLD.

needed in the propagation of the class work, or an agreement is effected with the general officers of the school by which the offering is divided each Sunday on the basis agreed upon. The first is undoubtedly the better way, and the second way is not recommended unless it is thoroughly agreeable to the Sunday-school authorities.

If the class undertakes independent benevolences of any magnitude, it would be a gracious thing to report the work done and the money given to the church treasurer so that it could be included in the grand total of the church work for the year.

4. *The class reporter.*

Publicity is essential to the greatest success of any enterprise making appeal to the general public. The reporter will confer with the executive committee of the class and especially with the first vice-president in the making of plans for campaigns of publicity. Much consecrated thought is needed in the perfecting of these plans. They should include variety, originality, attractiveness, persistence, and system. The forms are endless, such as newspaper space for terse news items, invitation cards to be given out in the morning and evening congregations, personal invitations sent through the mails, post cards specially devised, in the country, signs nailed upon trees, occasionally posters placed upon the billboards of the city, placards in hotel corridors and railroad stations, etc.

In some schools the Senior and Adult classes provide a fund to assist in publishing a church bulletin, of which the reporters become co-editors. Much publicity may be gained through this medium, not only for these classes, but for the entire Sunday school.

5. *The class teacher.*

Notwithstanding the fact that there are seven other officers in a class organized as suggested herein, it is very likely that the teacher will be the mainspring of class endeavor. He will be the *inspirer* of class activities. He should not undertake, nor should he be expected, to do all the work. In fact, the burden of class-building and maintenance should not be his. He will give his main thought to the teaching of the lesson. If,

however, he is to be this mainspring of class endeavor and inspirer of class activities, he will of necessity know the personnel of his class, their ideals and their ideas. Thus he will find it profitable to be in the class meetings whenever possible. He will be constantly thinking of forward movements and take occasion to present them at the most convenient season.

The teacher will also likely find it necessary to become in a measure responsible for those members of the class who may be susceptible of development for larger service in other church activities. Sunday-school teachers and officers, church officers, personal workers, leaders of young people's work and Women's Missionary Union work must be largely recruited from the Senior and Adult classes. The attitude of the teacher will be altruistic, in that he will be willing and eager to encourage members of the class to offer themselves to superintendent and pastor for much-needed service outside the class.

The work of the teacher teaching the lesson will be discussed at length in Division II of this volume.

In a word, the work of the teacher may be said to be three-fold: to inspire the class to worthy activities, to lead in the development of the members for larger service in Sunday school and church, and to teach the lesson.

6. *The pastor.*

The relation of the pastor to the Senior and Adult classes is vital and should be intimate. These classes probably constitute his most virile force for the vigorous prosecution of the church program.

The pastor should be able to secure co-operation from the Senior and Adult classes in various forms of service. He may ask them to assist in deepening the spiritual life of the church by daily Bible reading and prayer in the homes, or in the securing of some social or economic reform needed in community or city, or in creating an atmosphere in the church more favorable to larger missionary activities, local and world-wide, or in building up the prayer meeting attendance and attendance at the Sunday services, or in the development of the members of the classes for needed service in all of the activities of the church life. In these and in many other ways may pastor and

class co-operate to bring the church to the full symmetrical development so necessary for the high and holy task of having its full part in winning this world to God.

He will visit each class occasionally, sitting through the entire class session, acquainting himself with the methods of the class and saying a word of encouragement and inspiration as occasion offers. When possible he will attend the monthly business meetings. He is an *ex officio* officer of the class, just as he is the God-called leader of the church in all of its activities.

Once or twice a year he may with profit preach a sermon especially directed to these classes, asking them to attend and sit in a body.

7. *The executive committee.*

The president of the class will be expected to see that the plans of the executive committee are carried forward. This committee, which is composed of class officers, pastor, departmental superintendent, and general superintendent, should meet monthly and carefully plan for the growth and development of the class. The class president will preside and the secretary may act as clerk. Reports of the meeting should be made to the general meeting of the Sunday-school teachers and officers. The executive committee may be considered the dynamo of the class machinery, hence the monthly meeting should not be lightly considered nor should any hindrance short of providential keep away the class officers and other members of the committee.

8. *The vice-presidents.*

The work of the vice-presidents as leaders of the class activities will be discussed in the succeeding chapter.

CHAPTER VI.

VICE-PRESIDENTS—LEADERS OF CLASS ACTIVITIES.

Growth is the result of activity. The athlete does not acquire strength by sitting on the sidelines and watching the other fellow carry the ball over. *He gets in the game.* The scholar does not accidentally find his learning. He is constantly at the business of study and research. The great Sunday-school class cannot be *wished* into existence. Nor will it *just happen*. There is not a great enterprise on earth that has come into existence except by careful planning and persistent effort. In the building of any great Sunday-school class, at least three elements must enter in: there must be people to be reached, there must be a room or building in which to meet, and there must be intelligent leadership, which of course means a yielding to the leadership of the Holy Spirit.

In the realm of nature when an organism becomes inactive, death inevitably follows. Spiritual, mental, and physical development comes as a result of properly directed activity. Thus it has been demonstrated that Sunday-school classes increase in size, power, and influence in proportion to the consecrated energy put into the life of the class. In the plan of organization proposed herein *individual* responsibility for the creating and directing of this energizing activity is suggested, rather than *committee* responsibility.

Many large classes are divided into groups of ten or even less with group leaders appointed by the president. These group leaders will familiarize themselves with the work of the various officers and assist in securing the co-operation of the members of their respective groups in all the activities of the class, including lesson study.

Three vice-presidents are elected, each having fairly well-defined duties, but all co-operating for the good of the whole class. Some opportunities for leadership are suggested for each of these vice-presidents.

1. *The first vice-president.*

Generally speaking, the responsibility of the first vice-president is twofold. He should be ready to take charge of the class as presiding officer, in the absence of the president, at any session of the class. To do this properly and profitably means more than simply being present. He must be in close touch with the president and thoroughly identified with his plans for the management of the class. If on Sunday morning the president should be unexpectedly prevented from being present, the first vice-president having in any event conferred with him during the week, will be able to present the work planned for the week and take care of such reports as are likely to be made. Deliver us from the first vice-president who, finding the president absent on Sunday morning, arises and asks, "Has anyone anything to say?" and when there is nothing to be said, takes his seat and leaves the class to wonder how he ever got in.

Likewise at the regular monthly business meeting, or at any called meeting, the first vice-president will be able to intelligently preside. In case of the death, removal or resignation of the president, he will become acting president until the president's successor has been elected and assumed office.

His greatest responsibility is leading the work of class-building. Some suggestions are made:

(1) *Securing new members.*

Definite, persistent, and intelligent work is required in bringing into a Sunday-school class the legitimate constituency. Depending entirely upon the request Sunday morning, "Everybody bring somebody else next Sunday," will neither enthruse the "everybody" nor secure the "everybody else". As has been before stated, the constituency of a Sunday school will include at least four types of people: the members of that church, including members of their families who are not church members; those who prefer that church but are not members;

those who are members of a church of the same faith and order but whose membership is elsewhere; and those in the community having no preference, attend no church.

The names of those who should be thus reached may be secured from at least three sources: the church membership roll, a house-to-house canvass of the community, which should be made at least yearly, and names secured in the morning and evening congregations and elsewhere. These names should be listed by the first vice-president in a book suitable for the purpose, definite assignments made each Sunday morning, record being kept of those to whom the assignment is made, and report called for the next Sunday. As the new members are secured, the names will be checked in the book.

The first vice-president will lead the class to co-operate in all of the general plans of the school for recruiting its membership and will appoint such assistants as may be deemed necessary.

(2) *Looking after absentees and members leaving the community.*

It is practically impossible to fill a classroom with pupils if the back door is as wide open as the front door. In a very large number of Sunday schools and Sunday-school classes the absentee problem is an unsolved problem. It is not claimed that it is possible to get every absentee back the following Sunday, but it has been clearly demonstrated that proper system persistently and intelligently used will help in a great measure the solution of this perplexing problem.

There are two reasons at least why absentees should be regularly urged to return: first, to show the interest of the class in them; second, the lesson system presents a chain of Bible study in which a missing link affects the entire course for the year.

In the matter of reaching absentees it will be found essential for the first vice-president and the secretary to co-operate. The secretary should prepare each Sunday morning a duplicate list of those absent that day. These lists will be given to the first vice-president. One of the lists will be retained by him, the other used in making the assignments for the week. Record

will be made on the list kept by the first vice-president of the assignments made so that report may be called for the following Sunday. The calling for this report should on no account be omitted. The secretary using a sheet of carbon paper will find little difficulty in preparing this list for use before the class is dismissed. Every absentee should without exception be communicated with *every week* and report made the following Sunday of the reason for his absence.

Members leaving the community should be located in the community to which they have gone and, if possible, the pastor or some member of the nearest church of the same denomination should at once be notified, thus assisting in the enlistment of the departing member in his new location.

(3) *Co-operating with the reporter in publicity work.*

In any consideration of class-building, publicity must be given a large place. Hence the first vice-president as the class-builder and the reporter as the publicity officer find common ground upon which to work. In great business enterprises advertising managers are paid large salaries, and frequent conferences are held with department heads, so that the emphasis will be properly placed. This is necessary in religious work. For example, it is too often supposed that the summer months are times of relaxation from all church activities. Because of this tendency, the opposite ought to be true. A strenuous campaign planned during the latter part of May for the summer months and executed by the first vice-president and the reporter will be sure to bring beneficial results. The general policy of publicity for the year may be announced by the reporter after conference with the executive committee, and in so far as it pertains to class-building, will have the full co-operation of the first vice-president.

2. *The second vice-president.*

In lieu of a *social committee* the second vice-president will lead in the planning for the social life and activity of the class. This does not mean that he will alone assume this responsibility. He will call to his aid such members of the class as may be best fitted for the tasks in hand. When the work is completed, he

may enlist others for the next task, and so on. But the *responsibility* for the success or failure of the social affairs of the class should rest with the second vice-president.

(1) *Sunday activities.*

There are important matters which should be planned for the Sunday-morning services. The classroom should be made attractive, even though there be only a curtained space; it should be permeated with the atmosphere of cordiality. The attractiveness of the room and surroundings will have much to do with the impression made on new pupils. A "glad-hand" committee should be appointed each Sunday to shake hands with *all* who come. New pupils should be formally introduced and welcomed to the class. In many cases an invitation to a new pupil or visitor to dine with one of the members of the class will give opportunity for saying a needed word to the unsaved about the necessity of becoming a Christian, and to the Christian about becoming enlisted more fully in the Lord's work.

In the Sunday morning and evening preaching services, strangers and visitors should be sought out and welcomed. The second vice-president may offer his service and that of his chosen helpers to those in the church having this matter in charge. Unattached church members are often found and enlisted in this way.

(2) *Week-day activities.*

Organizations and clubs outside of the church circle should not be permitted to plan all of the social activities of the people not planned by the homes. While sociability does not save one's soul, the right sort of sociability may be a mighty factor in the right-directing of one's life. Socials given under church or Sunday-school auspices, while not lacking in attractiveness, will offer elevating tendencies not to be found perhaps elsewhere, except those that should be found in functions given in a Christian home. Some sort of class entertainment should be given at least quarterly. The annual class banquet has, because of its effectiveness, found a permanent place in the yearly program of many classes. This may be made a great occasion.

In many cases eminent speakers have been invited and potent influences have been set in motion. Musical programs of high class may be rendered occasionally in the church auditorium, and under class auspices. Literary evenings of merit may be provided; these have in instances taken the form of regular study courses in literature. Special occasions will bring special opportunities which should be used by the second vice-president for the glory of God.

In communities where talent is not easily secured, the phonograph and the stereopticon may be utilized to advantage. Slides for the stereopticon may be secured from the denominational boards or from any one of various establishments making this their business. Phonograph records are easily secured.

(3) *General activities.*

The members of a Sunday-school class, especially those who are Christians, should be a savor of good in any community. As a little leaven leavens the lump, so a pure-minded Christian young man or woman may influence for good the lives of companions and friends who may sorely need such influence. This right thinking and right living can only come to one who has accepted Jesus Christ as Saviour and Lord; but having thus accepted Him, it behooves one to advocate and approve only those high ideals that will find favor in His sight.

The annual class picnic or outing, co-operation in the Sunday-school picnic or outing will be planned by the second vice-president and those upon whom he calls to assist. In some churches reading rooms and gymnasiums are maintained. In other churches some forms of outdoor athletics, such as tennis or croquet, are engaged in. Clean sports of this nature, if kept within proper bounds, have been found helpful in tying young life a little more closely to the church activities. The second vice-president will co-operate in directing or will have charge of directing, these activities, and will see to it they are used as a help and not a hindrance in the great game that is being engaged in—that of winning and enlisting men and women in the service of the King of kings and Lord of lords.

3. *The third vice-president.*

All of the work of a Sunday-school class is, or ought to be, of a religious nature. In this sense every officer and Christian member co-operates for success. But there are special lines of religious endeavor which should have definite leadership in thinking, planning, praying, putting into operation. This leadership in the plan herein suggested has been committed to the third vice-president. Hence it will be the aim of the class in selecting this officer to choose one who is an abiding Christian, who is a member of the particular church in which the class is an activity and who has the courage and consecration to boldly speak for Jesus Christ in season and out of season.

(1) *Winning to Christ at home.*

It is of the utmost importance that every Christian man and woman shall be vitally interested in the "one next". The jailor brought all that were in his house (Acts 16: 32) to hear the word and they were all saved. Lydia immediately became interested in her household. A personal workers' band may be organized in the class. Publicity need not be given this, but a picked group may be chosen by the third vice-president, and they may quietly meet as occasion requires for definite prayer and planning. The names of all the unsaved members of the class will be known to this group and every effort that is in accord with Bible teaching will be made to win them to personal faith in Jesus Christ and to church membership. Opportunity will be offered for this personal soul-winning in office, shop, store, and home, and a great-hearted third vice-president will be an inspiration to all the Christians in the class to engage in this, the greatest of all undertakings.

Occasionally the class president will give opportunity for the third vice-president to conduct a devotional service at the opening or closing session of the class.

The third vice-president may seek to lead the class in every proper way to apply the principles of Jesus to the social and economic life of the community. In this it will probably be best to be in accord with the policy of the church. The temperance movement, relief of the poor, maintaining hospitals, settlement work are all by-products of Christianity, and are

worthy activities which the churches should be heartily supporting. If the church is dilatory in taking part in such matters, then the organized class may lead the way, thus inspiring the church to become interested.

(2) *Winning to Christ away from home.*

The commission of our Lord is to "go into all the world". This means the adjoining farm, the next block in the city, the next county, the surrounding states, the nations of the earth. Money is needed, but men and women are needed, too. The third vice-president may do three things; seek out those who may be willing to go as missionaries, mission workers, preachers of the gospel, or to do any form of religious work to which God may call them, and enlist them in service. A class may defray the expense of a young man or woman at college or seminary in preparation for this service. The class may be led to support Bible women, native preachers, or missionaries already on the foreign field, reporting their activities through their church. A district association missionary or contributions to State or Home Mission work, ministerial and Christian education, orphanages and hospitals, and financial assistance to every form of Christian endeavor may be undertaken. The offerings should be made and this work should be reported through the regular church channels and become a part of the annual church report.

(3) *Co-operating in other church activities.*

A self-centered Christianity is impossible. The Christ spirit is altruistic. The organized class that lives into itself will die. There is no good reason why it should live. "Freely ye have received, freely give", are the words of our Master to the individual. It applies with equal force to the Christian institution.

The Sunday school is, or ought to be, the greatest reaching-out agency of the church. To be constantly receiving and never giving means stagnation and decay. The giving of money is not what our Lord desires. It is the giving of self. The service rendered by the class will depend largely upon the vision of the members.

The third vice-president should lead the class into active co-operation with every phase of the church life. The young people's work, the women's work, the prayer meeting, attendance at the regular preaching services, the business meeting of the church, Mission Study classes, developing Sunday-school teachers and officers, all these and others, if others there be, should have the hearty support of every church member in the class. Large emphasis should be put upon the necessity for attending the Sunday services of the church and the weekly prayer meeting.

An honor roll on the classroom wall containing the names of those who have gone out of the class to larger service will be wonderfully helpful in generating a spirit of serving others, which should characterize every organized or unorganized Sunday-school class.

CHAPTER VII.

THE ROOM AND THE EQUIPMENT.

I. THE ROOM AND EQUIPMENT ARE BOTH OF GREAT IMPORTANCE.

It is a great mistake to suppose that the room and the equipment of the Senior and Adult classes are matters of minor importance. The spirit of the class and the effectiveness of the work will be materially affected by the class environment. Not infrequently much thought and effort are expended upon the environment of other departments while the Seniors and Adults are left to shift as they can upon the supposition that their environment needs little attention. This is a grave blunder. Effective teaching and work can only be done under favorable surroundings in Senior or Adult classes as in others. They, too, are sensitive to the environment of room and furniture, though perhaps not so obviously so as younger people.

1. *Room.*

Every Senior Class and every Adult Class should have a separate room, so situated that it will neither disturb other classes nor be disturbed by the activities of other classes. If the class is conscious that its noises are disturbing other classes, it will suffer restraint and lack that freedom of thought and utterance which are so important to this as to other classes. On the other hand, if the noises of other classes float into these classrooms, it will be impossible to maintain the spirit and hold the attention of the class in such a way as to get the best results. The class should be so situated as to feel free to sing or pray or laugh without a feeling that they are disturbing others, and at the same time be protected from similar doings of other classes.

The room should be well lighted and ventilated, so as to preserve the freshness and vigor of the class. Adults are sufficiently prone to grow sleepy over religious matters and ques-

tions of duty under the most favorable circumstances, and this human weakness should not be fostered by imposing foul air in addition. The walls, rugs, and furniture should be kept spotlessly clean, both in the interest of good health and good teaching. Dark colors and accumulated dust inevitably depress the feelings and soil the thought. Good teaching cannot be done in an unattractive room.

The room should, of course, be comfortably heated in winter and kept as comfortably cool as possible in summer. Matters of the highest concern to life and the eternal welfare of the soul should have the most favorable conditions for serious consideration. It would be well if the walls were hung with appropriate pictures, helpful to religious meditation and prayerful devotion, since they would assist in creating the atmosphere in which the deepest religious impressions are made.

If possible, the room should have a separate door opening on the street as well as one connecting it with the rest of the Sunday school and the church. The outside door is for entrance, not for exit. Some of the members of the Adult Class will be late and some are timid; the outside door will be a grateful convenience for them. Objection is sometimes made to this outside door on the supposition that it makes it too easy to avoid the later church services. But it is extremely doubtful if it has this effect. More probably it enlarges the class without reducing the attendance on the church services.

2. *Equipment.*

The room should be equipped with blackboard, maps, and pointer for use in teaching; chairs and tables for the teacher and the other officers, a bookcase for the books, papers, and records of the class, and whatever other furniture is found to be necessary in the experience of the class. The desks or desk-chairs for the students should be comfortable and properly arranged with reference to light and the other features of the room. Leave off no physical accessory which will contribute moral or spiritual results; transmute money into soul-wealth in the equipment of the room.

The room ought to be provided with Bibles and a few reference books on the Bible, such as Bible dictionary, concord-

ance and brief commentary. The ideal is to have every member bring his own Bible; but that is rarely, if ever, attainable, and the next best thing is to have class Bibles for all who will not or do not bring theirs. No good teacher will be content to have grown men and women in his class without the Bible in their hands. Lesson papers are for use in the preparation of the lesson, not in recitation; they are better than nothing in the hands of the class during its session, but they are not sufficient. Let every member have his Bible, brought from home or furnished by the class. There should also be Bibles for visitors. All class books of every kind should be taken up at the conclusion of the lesson and locked in the bookcase for the next Sunday.

Necessary equipment for the keeping of records should be provided. Records will be a great aid, if properly kept, in maintaining class interest. A secretary's record system is discussed in a chapter on the work of the officers.

II. HOW TO GET SUITABLE ROOMS.

Here some one raises the question of expense. The other church buildings were not erected with the Sunday school in mind, and the older brethren who hold the money bags are very slow to see the importance of modern Sunday-school equipment. What is to be done? In answer to these queries, let it be said that if the ideal is not within reach, do the best you can. Don't be satisfied with what you have if better things can be obtained. Don't grumble but do something.

1. *The use of curtains.*

If your meeting house is only a plain one-room building, and nothing more in the way of rooms can be had, divide it up by curtains. This will greatly improve your teaching facilities, and will please the old brethren by costing little. If your building has some rooms but not enough, it may be well to divide up your auditorium by curtains and use it for classes. This can be done without in the least marring the appearance of the room, and again at small expense. If no improvements of any kind can be obtained, make the most of what you have.

2. *Outgrow present quarters.*

Build up your school to such a point that it will completely outgrow its quarters and compel everybody to see the necessity for a new building. That will be your opportunity to get what you ought to have.

3. *In new buildings plan for present and future.*

In these days it is a disgrace and almost a religious crime for a building committee to fail to make adequate provision for the Sunday school. This provision should not only be sufficient for the immediate present, but also for the probable expansion of the visible future. The faith of building committees as to the possibilities of their organization is notoriously weak. At best they are disposed to meet only the necessities of their present, making no provision for future growth.

4. *Seek expert advice.*

Again, they are much disposed to rely upon the plans and advice of that local architect who promises to keep costs down to the lowest figure, whereas they ought to seek the advice of those men who have had most successful experience in the erection of churches and Sunday-school buildings. Most Sunday School Boards, Church Extension, and Home Mission Boards now give some attention to the architecture of church and Sunday-school buildings, and they are sure to enlarge their activities in this direction. No church building committee in these days, therefore, ought to undertake the erection of a house without consulting the boards of its denomination. Their general knowledge and experience will afford most valuable aid for any special local situation. They usually not only know the plans that have proved most effective and satisfactory in actual experience, but also how to get the needed space and equipment at the smallest cost.

5. *Consider needs of entire department.*

Now when the building plans are being considered, let all the workers in the Senior and Adult departments insist that the building committee consider these departments' needs. See that

rooms in sufficient number and of sufficient size to house the departments are provided in the original plans. If the Sunday school gets the rooms, the various classes can usually provide the necessary equipment. Indeed, most classes will take great interest in furnishing their own room, and will usually be better satisfied when they have done that work themselves. What is insisted upon here is the patent fact that every new church building enterprise is another opportunity for the proper equipment of the Sunday school and that the Senior and Adult departments are of such great importance that they must share largely in the planning. Any church which does not provide generously for its Senior and Adult Sunday-school work will make a capital blunder, for the development of this work is apparently only in its beginning. Its possibilities for usefulness seem to be almost limitless.

CHAPTER VIII.

THE ORGANIZED CLASS IN THE FIELD OF SERVICE.

Our Saviour said to His disciples (Mark 10: 45) "the Son of Man also came not to be ministered unto, but to minister, and to give his life a ransom for many."

Emphasis has been placed, in these studies upon the privilege of service within the class, the Sunday school, and the church, and in a general way in the community. Nevertheless, the class that restricts its activities to its own organization will not only become self-centered as a class, but the individual members will come to possess narrow visions and low ideals.

The work of redemption must first be made perfect in the individual human heart "by grace through faith in Jesus Christ", after which, however, the oft-repeated words of our Lord, "go", "tell", "serve", will have a new meaning for us. The impulse is now to help others and our purpose should be to strengthen those impulses by engaging in practical service.

I. IN THE COMMUNITY.

1. *Send out gospel teams.*

The true basis of all social service is the gospel of the Son of God. Thousands upon thousands of people in our cities never hear the gospel. It has been stated that half the people in America never go to church. What better service can a class render than to send out a team to sing and preach on the streets of our cities? In the fire department halls, in jails and almshouses, in the slum districts, and on the boulevards let the glorious gospel of Jesus and His love be told. Likewise in our rural communities. Hundreds of churches in the country are without pastors and in many instances no effort is made

even to maintain a Sunday school. Instances are recorded where Sunday-school classes have regularly and systematically evangelized whole counties.

2. *Seek to improve social conditions where needed.*

A prominent newspaper editor recently said: "Christianity, the bedrock of American civilization, must save the world from destruction." Christianity is the leaven which must leaven the lump. Social conditions will be improved as the ideals of Jesus become a part of the warp and woof of the social structure. This will come to pass when these ideals are firmly fixed in the heart and life of the individuals composing the community. If it becomes necessary to establish a gymnasium in order to preach Jesus to men and women, then let's have the gymnasium. But it is well to bear in mind that the swimming pool cannot substitute for the blood of Christ, nor the flying trapeze for the cross. Lessons in hygiene are good, night schools for those who need the training are certainly to be encouraged, playgrounds for the children are worthy, settlement houses are in every way desirable and commendable, and when established, let them be vehicles to carry the message of Life, which only comes with faith in Christ.

3. *Organize federations of Bible classes.*

The territory to be embraced in this federation may be the city, county, district association, or State-wide. An interested class or individual will lead out in this. Secure a list of the organized classes in the territory to be covered. Prepare some informing literature and mail to each class, inviting class discussion. Secure publicity through the medium of the newspapers and otherwise. At the opportune time call a mass meeting of representatives of classes for the purpose of organization.

The life of this organization will depend upon the ability of the members to plan for and to meet a real need. A lecture course will mean its demise in short order. A lifeless, visionless, initiativeless set of officers will not make good pallbearers, and pallbearers will be needed if this sort of officers are put

in charge. However, such a federation with resourcefulness and energy may be of untold value in community, Sunday school, and church.

It will inject new life into the classes already organized by an interchange of ideas; it will effect the organization of classes not organized; it will create sentiment for a right solution of problems affecting the moral uplift of the city or community; it will become a spiritual force by bringing to the attention of the various classes the opportunity for city-wide or county-wide evangelistic campaigns, co-operating, of course, fully with the pastors and the churches; it may make various surveys of the territory within its bounds for the purpose of studying social, economic, and religious conditions, presenting its findings at the regular meetings, inspiring the organization to action.

In short, it may become a field for the exploitation of every opportunity for doing good, and a force for the accomplishment of every good purpose.

II. IN THE DENOMINATIONAL LIFE.

The best work that is being done toward Christianizing this world is being done through denominational agencies. This means, of course, the co-operation of churches of the same denomination.

The strength of these agencies depends ultimately on the individual members of the churches; their vision, their intelligence as to needs, their enthusiasm and consecration. Senior and Adult Sunday-school classes offer the best opportunity for presenting the denominational program of work.

Dr. I. J. Van Ness in an article in *The Convention Teacher* on "Men for the Sunday School and the Sunday School for Men", presents some indisputable reasons why this is true. He says: "The Adult Bible Class has the advantage of all other organizations in that it has the best day; the Adult Bible Class has the best subject for study; the Adult Bible Class appeals because it has the simplest organization; the Adult Bible Class has the advantage of presenting tangible opportunities for practical life; the Adult Bible Class is in closest touch with the actual church activities."

Thus the organized class may step out into the broader field of service in the denominational life, (1) by securing and imparting to the membership of the class information as to the aims, purposes and plans of the denomination as expressed in the general meetings of the representatives of the churches; (2) by encouraging the members to attend the general conventions and associations of the denomination, bringing back reports to the class; (3) by constantly filling the denominational storehouse with fresh supplies of men, women, money, and thought, through the channel of the regular church activities.

III. IN WORLD-WIDE ENTERPRISES.

Democracy is to be made safe for the world. This must needs be a process extending through the years. Napoleon once said that armies "fight on their stomachs, but fight with their souls." Victories are won in the thinking of the people first of all. If the victory for Christ is to be won in the world, the thinking of the people must be Christward. A chain is not stronger than its weakest link. A Sunday-school class should not think of itself as a small, isolated body of people studying a passage of Scripture, but a part of a great army with its regiments in every nation and clime seeking to win this world to God.

Thus the organized class may be of tremendous service in world-wide activities by,

1. *Studying world conditions.*

This study would not, of course, take the place of the regular lesson for the day, but may be planned as a course of supplemental study preceding or following the lesson period and extending over a few Sundays; or it may be taken up for special study at appointed week-night meetings. Such subjects as "Comparative religions", "Why Christianity should be pressed upon the world", "The influence of representatives of American business enterprises in non-Christian lands", etc. Maps should be displayed in the classroom showing the approximate territory of the various religions, and the growth of Christianity. A digest in brief sentences of world religious events may be given the class occasionally.

2. *Engage in intercessory prayer for a world-wide revival of Holy Ghost religion.*

It has been claimed by some that the insistent demand for organization has minimized the spiritual, and has a tendency to place reliance on human agency rather than upon the God of all strength. "Teach us to pray," should be on the lips and in the heart of every true believer in Jesus Christ. Study the great intercessory prayers of the Bible, and study the lives of men in all ages who have had the marvelous gift of intercessory prayer. Make a prayer list. Pray for definite things to come to pass and expect them to do so. Let the head of every home set up the family altar where intercession may be made daily for the surrender of every human heart to the will of God.

3. *Be an example to the entire church membership in the giving of life and money.*

It is impossible to have any very impressive part in world enterprises by simply talking about them, or studying books written about them, or passing resolutions concerning them. A young volunteer for the foreign field upon being introduced to the Southern Baptist Convention, said: "I do not want resolutions of sympathy, I want to be sent as God's man to become a part of the *renaissance* of China and help to build a new nation."

Someone has said that we have not learned a thing until we do it. A man learns the theory of bookkeeping without taking up a pen, but he learns how to keep books by keeping books.

The truth that Christianity is the one thing needed above all other things for all the peoples in all the world, is simply an abstract statement of fact until it is made concrete by sending men and women to tell the story of Jesus and His love; by giving the money necessary to build churches, hospitals, to print and distribute Bibles and other Christian literature.

Hundreds of churches have existed for years without having sent from the membership a single preacher, missionary or religious worker into the "regions beyond."

Almost any Senior or Adult Class, be it ever so small, will be able to support a native preacher, or missionary or several

missionaries on the home or foreign field if the members will follow the plain teachings of Scripture on the giving of money. This, of course, should be done through the regular church channels and should be in addition to the systematic gifts of the church members in the class to the regular benevolences of the denomination and to local church support.

In a word, therefore, the constant aim of every Senior and Adult Sunday-school class may be expressed in one sentence, "To give the whole gospel to the whole world."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world" (Matthew 28: 19-20).

Questions for Review and Examination.

FIRST DIVISION.

CHAPTER I.

1. In the modern Sunday school, what is the determining factor?
2. In what way is the physical need of the pupil to be met? (b) The mental? (c) The spiritual?
3. What would you consider proper equipment for the Sunday school of which you are a member?
4. From what sources will the names of those who ought to be in the school, be received? How are these names to be secured?
5. In getting a "proper perspective" what four items are mentioned by the author?

CHAPTER II.

1. Give the author's definition of a great Sunday school.
2. Name the departments of the Sunday school, giving the age limits of each.
3. What are some reasons for having a Senior and an Adult Department in the Sunday school?
4. What is the basis for grading in the Senior and the Adult Departments?

CHAPTER III.

1. In small Sunday schools what form of organization is suggested by the author?
2. In large Sunday schools what plan will be used?
3. Name some of the opportunities of the departmental superintendent. The secretary. The treasurer. The chorister. The librarian.

CHAPTER IV.

1. Why organize a Sunday-school class?
2. What is co-operation?
3. Name some references to the Holy Scriptures where organization is taught.
4. What officers are suggested for an Organized class?
5. How perfect the organization?

CHAPTER V.

1. What are the six requisites of a good officer as mentioned by the author?

2. Name some of the duties of the class president. The class secretary. The class treasurer. The class reporter. The class teacher.
3. Give some of the ways in which the class may specially co-operate with the pastor.
4. Who compose the Executive Committee of the class?

CHAPTER VI.

1. What is the two-fold responsibility of the first vice-president? What suggestions are made for class building and maintenance under his leadership?
2. What class activity is to be directed by the second vice-president, and what are some of these activities mentioned by the author?
3. Outline the work of the third vice-president.

CHAPTER VII.

1. Give in your own words suggestions for the type of room needed for Senior and Adult classes.
2. What are the necessary items of equipment?
3. Name some ways in which suitable rooms may be secured.

CHAPTER VIII.

1. What are some ways in which the Organized Bible Class may serve in the community?
2. Name some of the advantages of a federation of Bible classes.
3. What are three ways mentioned in which the Organized Bible Class may be of service in denominational life?
4. What is the outline of service for the Organized Bible Class in world-wide enterprises?

Second Division.

Eight Chapters on Bible Class Pedagogy

By

W. J. MCGLOTHLIN, Ph.D., D.D.,

Professor in the Southern Baptist Theological Seminary,
Louisville, Ky.

CHAPTER I.

IMPORTANCE OF THE ADULT CLASS.

I. HISTORICAL SURVEY.

The efficient Adult Bible Class is a product of recent years of religious development. *The Sunday school began as a school for children.* The whole thought of its promoters was to develop an institution which would supply to children training in religion and morals. The very term school suggested the aims of the good men and women who were the pioneers in this field of service. Schools are for children; adults are supposed to have passed beyond the school age. Grown men and women are not expected to submit to the discipline or to do the work of a well-ordered school. And so a Sunday school was long looked upon as an institution made for and composed of small children. The lessons were selected and prepared for children, teachers were chosen because of their fitness and willingness to teach children, the art of teaching was studied with a view of presenting truth to children. In short, the entire thought of the leaders in Sunday-school work in the earlier days gathered about children and child life.

Under these conditions it is not strange that *adults attended the Sunday school but little*, except as they were engaged in the work of training the little ones. There was no place for the adults, no lessons for them, no teacher. They would have been in the way, a hindrance rather than a help. It is true that here and there a few good brethren and sisters would gather in the "amen corner", read a few verses from the Bible and discuss their meaning, perhaps argue about them, often with more heat than light. But they had no lessons, no helps, no teachers. It was all very informal and quite unfruitful.

But let no man despise the day of small things. These futile Bible classes were symptoms of a deep and genuine need of which Sunday-school leaders gradually became conscious.

Slowly the obligation to provide something for these hungry men and women who wanted to know more of the Bible dawned upon the consciousness of the men who were leading the Sunday-school movement, but not until comparatively recently was an earnest and consistent effort made to develop the Adult Class and make it really suitable and helpful to older people.

By that time a wrong view of the function and composition of the Sunday school had been so firmly fixed in the public mind generally, that it has been very difficult to overcome and change it. It has been hard to make people believe that the Sunday school—a child's institution—had anything worth while for the adult. The process of changing this attitude, even after the change had been accomplished in the minds of the leaders, has been long and painful. The Bible Class movement has suffered from the effects of the inadequacy of the earlier conceptions, and present-day workers are still battling up hill because of the short-sighted vision of the pioneers. The general conception of the Sunday school has to be changed before the Adult Class can reach its full possibilities.

Moreover, as the people became interested it was found that *there were no suitable helps for adults*, and nobody knew just what they needed or would like to have. There was a dearth of teachers who had been trained to deal with the adults, and who knew how to apply the generally-recognized laws of teaching in a special way to the mature mind. Church buildings had no equipment for Adult classes and did not know what ought to be provided. The work of preparation for this department had to be begun almost as if nothing had been done in the Sunday school. It was necessary to build it up from the foundation.

Such have been some of the difficulties in the way of Adult Bible Class development. And yet *much has been done in the last dozen years*. At last all the leaders of the Sunday-school world are alive to the importance of the adult work, and the churches and people generally are awaking to the possibilities of the Adult Class. Earnest efforts are being made to interest all the membership of the churches and as large a circle as possible outside the churches in the work of the Adult

classes; specially-prepared literature and helps are provided by all the Sunday-school publishing houses; separate rooms and adequate equipment for Adult classes are made available by all the up-to-date churches; men and women of ability and standing in the community give their time and energy to the teaching and directing of the energies of these classes; these classes are more and more looked to to afford the intelligence and aggressiveness needed in moral crusades and efforts at social reform. In short, they are filling a larger and ever larger place in the religious and moral life of the churches and the communities in which they are located.

The above statements will illustrate the change which has come over the thinking of Christian people with regard to the Adult Class. But the possibilities of this department in the future work of the Kingdom of God are not even yet sufficiently recognized. Multitudes of church members never seriously consider whether it is their duty to attend Sunday school, thinking neither of the possibility of benefit that would accrue to themselves nor of the service which could be rendered by them in this way as in no other. They are entirely content to "hear the parson pray and preach" and come away. The Sunday school is, in their thinking, still a place for children and weak old men and women. This attitude must be changed by placing more clearly and constantly before the people the possibilities of the Adult Class.

II. THE ADULT CLASS HAS VAST POSSIBILITIES.

A little consideration will convince anyone that the Adult Class has in it and its work vast possibilities of service and blessing that the Christian churches as well as Christian individuals should avail themselves of.

1. In the first place, it is to be noted that *it may reach and minister to a longer portion of life* than any other department of the school. Others have the care of the developing life for three or four years at most; this department has the developed life from the twenty-first year to the end, normally a period of from thirty to fifty years. While life is not so plastic and impressible in maturity as in the earlier years, still the length of the adult period makes it of immense importance.

2. *The Adult Class is more stable than those of any other department.* Members pass through the other departments; when they reach this one they remain. They enter but do not leave it. The class remains with its teacher, its membership is not broken up and distributed among other classes. This feature of stability gives to the Adult Class the possibility of continuity and constructiveness in work which no other class has.

3. *Adults need Bible instruction.* It is a great mistake to suppose that adults have passed the possibility and the need of learning more about the Bible and the religious life. Religion is, in fact, in its highest manifestations, a matter for the most mature mind. The Bible was produced out of the deepest experiences and the highest mental efforts of individuals and nations; it is an adult Book and will continually exhaust the capacities of an adult mind in comprehending it. This is not to say that it is beyond the child mind, or that the child cannot find in it saving and sanctifying truth. It is one of the marvels of this book that the child and the mental giant alike find in it their highest inspiration and help; the child of three or four is fascinated by its matchless stories and its profound but simple truths, and a Gladstone finds in it satisfaction for his deepest needs and most insistent questionings and longings. There is not a point in the life of any man beyond which the Bible would cease to be useful and inspiring. Adults need to study it as do the children, and those Christian lives which neglect its pages will be dwarfed and barren. Adults can learn and ought to learn more of the Bible to the last day of their conscious life.

4. Compare with the above the undeniable fact that there is now among the masses of our people no systematic and consistent Bible reading and study worth mentioning outside the Sunday school, and you have one of the most powerful imaginable reasons for the development of the Adult Bible Class. The argument runs as follows: *The Bible is necessary to an intelligent and virile Christianity; it is not read or studied to any appreciable extent apart from the Sunday school; therefore if we are to have an intelligent and virile Christianity the Adult Class must be developed.*

The cause of the neglect of the Bible is not a decline in the religiousness of the people. If we are to judge the Christian world by its fruits in service, it was never more religious than now. The causes lie rather in the general religious tendencies of the time—more of religious activity and less of religious reading and reflection, emphasis on the active rather than the contemplative in religion, the impulse to do rather than to think. While these tendencies have elements of good, there is manifestly serious loss in the depth and richness of the religious life of our times. It is, however, useless to lament and prophesy evil; wisdom suggests that we recognize the tendency and do something practical to meet the conditions. We must do what we can to supply the place of the declining private reading of the Bible, and the Adult Class is the answer to our inquiries for help.

The religious tendency mentioned above is reinforced by various features of our secular life which operate to crowd out Bible study. The strenuousness of modern life, the vast increase in our amusement life, the huge volume of other literature which absorbs so much of our reading time all diminish the time for Bible study. Our great-grandfathers and great-grandmothers had few distractions in the way of daily newspapers, weekly and monthly magazines, and attractive books. The Bible was almost their only reading, and could, therefore, secure an amount of attention which will probably never be possible again.

Again, the tendency of recent years has been to put everything out of the home which could be removed. Weaving, sewing, knitting, cooking, washing have largely left the home and with them have gone the school and religious instruction. Once pious people had Bible reading and prayer in the home, now this has so far been turned over to the churches that it is found in but few homes; the same is true of the religious instruction of the children and the Bible study of the adults. It has been removed from the home, and if there is to be any more real and regular systematic Bible reading and study it will be done in the Sunday school. If the Adult Class fails to secure Bible reading and study, we need hardly expect it elsewhere.

5. *The modern pulpit can hardly be called a teaching ministry.* In American churches, at least, the Bible is not found and is not expected in the pews. There is not sufficient reference in the sermon to the Bible to require that it should be in the hands of the people for them to follow the thought of the preacher. It is rather an exhorting ministry, an inspirational ministry, an evangelistic ministry. It is the means of calling people into the church rather than of instructing them after they are there. And it must be admitted that it is doubtful if a restless and tired American congregation would look with favor on a teaching ministry. Such a ministry would require more mental effort than they would be willing to make. Like priest, like people. What the people want they naturally get, especially when they pay the bills. The modern church, especially the large church in the cities, is a vast business concern engaged in multifarious forms of service. Its pulpit is vitally related to all kinds of community service and social reform, its outlook reaches across the seas to the mission fields, it cannot be indifferent to any form of welfare work. With so many features of our complex life to deal with, the teaching of the Bible has necessarily shrunk in its proportions. And, as far as we can now see, the pulpit is not likely to return to its old methods. If this be so, the teaching element which was once so large and influential in preaching, must be taken up by the Adult Class, for the driving power will go out of the churches when they cease to be religiously intelligent.

6. Finally, the Adult Class is important because *it affords a means of instructing the laity in the practical methods of service.* This is greatly needed. In these days when the laymen and the women are doing more and more religious work, some institution for giving them the preparation they need to make them efficient is absolutely essential. For centuries the preacher has been carefully prepared for the service he is expected to render by long and laborious courses of study in great schools specially founded for this purpose, while the layman has been allowed to go on as he could without any special preparation for filling his place as a Christian man and a worker in the divine enterprise of the Kingdom of God. We now recognize that this treatment is unfair and unjust. There

are vast numbers of laymen who are as anxious to serve as any preacher, and when this is the case they ought to be prepared for the service which they wish and are fitted by nature to render. This preparation is being given by the Sunday school in Teacher-Training classes, in young people's organizations in the churches, and to some extent in Christian schools and colleges. But there are hosts of men and women who desire to be efficient and who cannot or will not take advantage of the work afforded by such institutions as those mentioned above. Besides, *the churches ought to train their own membership*, and the Adult Class may be made to render the needed service. Hundreds of thousands of men and women are now being trained into efficient Christians in the Adult Classes of this country, and the work is just beginning. The possibilities in this direction are inexhaustible. The Adult Class is certain to be one of the big factors in the future work of the Kingdom of God.

CHAPTER II.

SOME CHARACTERISTICS OF THE SENIOR CLASS.

The characteristics of the Senior and Adult departments are sufficiently alike to warrant a treatment of the work of teaching in the two departments in the same book. But there are important and striking differences between the two departments which must be clearly apprehended and realized if the best results are to be obtained in the teaching. In this chapter some of the more marked peculiarities of the Senior pupils will be considered. The teacher who keeps constantly in mind the characteristics of the class will be able best to adapt the teaching to the needs of the class.

1. The Senior Department *contains only four years of pupil life*—those from seventeen to twenty, inclusive. The classification may not be exact, but these will be the approximate ages. In the larger schools the department will be divided into several classes so that each teacher will have only pupils of substantially the same age. This fact greatly simplifies the task of teaching as compared with the Adult Class.

2. The class is otherwise much *more homogeneous than the Adult Class*. The democracy of childhood has not entirely disappeared; the artificial barriers made by wealth, social position, culture, and business are just beginning to rise. These young people are in the same year of high school or college, or have finished the work and are at substantially the same point in their career. While there will be many differences among them, still the same teaching will appeal to all the members of the class almost as in the earlier days of their study.

3. Again, *a good part of the class will be Christians*. This is especially true of the later years of the Senior Department. The average age of conversion seems to be slightly above sixteen, making the normal Senior Class more than half Chris-

tians. But they will be undeveloped, careless, apparently lacking in interest and emotion. Religious duties will sit lightly on their consciences, and they will hide most of the religious feeling which they really have. And yet this is the period in which many of life's great decisions are made. The young man decides upon a career or calling, the young of both sexes not infrequently choose their life partners, the young woman looks wistfully out on a world that seems to close in upon her more than upon her brother. It is, therefore, the period for great religious decisions. During these years young men decide to give their lives to service in the ministry, answering the call of God; both young men and women decide to devote life to missionary endeavor, and multitudes determine in this period how useful they are to be to the Kingdom of God and the churches at home. It is, therefore, a time of peculiar responsibility and opportunity for the teacher. It is his high and holy privilege to watch for aptitudes and tendencies in his pupils and to call them to consecration of self and all personal powers in the cause of God. The teacher may be the spokesman of God to these young and aspiring souls just as Eli, the old and experienced man of God, perceived that the Lord had called Samuel even before the lad himself knew the voice as that of God. Every teacher of Seniors should have this great opportunity steadily in mind, ready to seize every favorable occasion for pressing home God's call upon Christian life.

4. Unconverted members in the class. The Senior years are the *last period in which conversions are numerous*. According to all investigators, the number of conversions beyond twenty-one years of age are comparatively few. The cares and distractions of life become so pressing that little time and thought are given to religious and eternal things. The teacher of Seniors ought to be constantly and keenly conscious that the unconverted members of his class are having what is likely to be their last chance, and the consciousness of this solemn fact ought to wing his words with an earnestness and wooing born of heaven. The hour of sensitiveness to the call of the gospel is fast passing perhaps never to return for these unconverted young men and women; their future usefulness and eternal happiness may in large measure depend upon the effi-

ency of the Senior teacher. At least the matter is of supreme importance and should call forth all the power, human and divine, that the teacher can summon to the task of bringing the fast-developing life to Jesus Christ in all the fullness of the salvation that He alone can give.

5. Sex attraction. *The period of sex repulsion is past or rapidly passing and the period of sex attraction is at hand.* Never again will the normal boy or girl be repelled by the opposite sex, but will find some of the highest joys and noblest impulses which life holds in association with the opposite sex. Life will be incomplete and character one-sided without this association. A passion so powerful as this holds infinite possibilities for the weal or woe, the happiness or misery, the wrecking or the making of life. This attraction is of God; it is His way of making sure of the purity of life, the sanctity of home, the sacredness of parenthood, the protection and care of childhood. Upon it rests the perpetuity, stability, sanity, and health of the entire social order. Corruption of the sexual relations fouls and poisons life at its very source.

And we may be sure that the devil has not overlooked or neglected a point of such vast power and possibilities. Here more than at any other point in life the human race is rotting. Physical diseases of the most loathsome and destructive character, imbecility, idiocy, insanity, moral perversion of every description, are directly traceable to corruption here. The revelations of vice crusades in various cities of our country and those of the army in this country and abroad are sickening to contemplate, and yet we are compelled to reflect that these have not laid bare the whole of the vast cancer that is eating at the heart of humanity through this sex attraction which God has planted in humanity to be the source of the holiest relations and the highest joys of life.

For the comparatively small proportion of the boys and girls of America who are enrolled in the Sunday schools the Senior Department affords a great opportunity for service in this direction which should never for a moment be lost to view. Whenever it is possible let there be impressed upon these boys and girls, who are rapidly becoming men and women, reverence for the mysteries of sex, love of purity, love for home and par-

ents, the beauty of modesty. There is much in our social and industrial life in these times to breed and foster an undue familiarity between the sexes and engender relations which brush away the bloom of modesty and reserve and thereby endanger high moral standards. Not only by teaching, but also by bringing the young people together in proper relations and under suitable conditions the teacher of Seniors has opportunity to render service of immeasurable value to the future welfare and happiness of the life that is committed to him.

6. The criminal age. Statistics show that *nearly all criminal records begin in the years from sixteen to twenty-one*. Not many with criminal propensities will be in the Sunday school, but it is a question whether the Sunday school should not reach further out in the direction of those who are inclined to crime and assist in the work of saving them. The Senior Department is the point where this can best be done. Let the teacher labor to hold all that he has, and be on the alert to win those that are outside the Sunday school. The Senior Department is the great point of leakage from the Sunday school. During these years the pupils hear the call of the wild. Old things and relations become tame and boresome, the restraints of childhood are being thrown off while those of personal character and new relations have not yet been formed. In this wild and restless period when the engine is running full speed without a governor, the Senior Department could be a mighty steadying influence. *Pity of pities that it should lose so many of those it was designed to help. Perhaps it would not lose so many if the teachers kept steadily in the field of consciousness the peculiar characteristics and dangers of this period.*

7. Love of the positive virtues. *The Senior age is one of activity and ambition rather than one of restraint*. Life is running at the full and is constantly seeking to express itself. It is impatient of restraint and of coolly calculating morality. "Do" is its watchword and slogan rather than "do not." It responds to the call of the big, the heroic, to uncalculating devotion to a great cause. It is an unselfish age, one that needs to be given something to do. Activity in some good cause is the best restraint from sharing in something bad. Let the teacher of the Senior Class constantly seek something for the

pupils to do; let him appeal to the heroic, the active, the effective, the large, the worth-while, hold up as examples the lives of those who have been doers. About the worst thing that could be done would be to present the restraining side of religion only. It should be pointed out continually that the restraints of religion are only to secure greater efficiency in doing the tasks of life, that our religion is our greatest asset in living and doing. Young people of this age are not seeking something to prepare them to die and go to heaven, but rather something to help them to live and live to the full in this present state of existence. This life is at this age sweet enough for them. Show them that there are dragons of sin, disease, wrong, suffering to fight, and that knights of the cross are just as necessary now as in any age. Christianity nerves them for victories in life's battles.

8. *Intellectually keen and alert.* The teacher of Seniors should never forget that he has charge of human nature at its most alert and restless period. During these four years the closing work of the high school and the opening work of the college career are taken. The boys and girls are accustomed to study and they are being introduced to new and strange worlds of science, philosophy, language, literature, history, and so on. They are being taught to look keenly for truth, to hate all sham and error, to be pitiless in their criticism of the false and the hurtful. They are little disposed to take anything on faith, demanding an explanation and reason for every statement and not as yet being sufficiently experienced to know that vast stretches of practical life have to be traversed on faith—that we must believe and act where we cannot know or we would incontinently perish. This is not a bad state of mind, but it needs careful handling. It looks as if the child was passing from the stage where he would believe anything, to another where he will believe nothing. Sometimes it looks like hopeless skepticism, but we should never forget that it is the mental attitude in which all shams and errors perish. Moreover, as he advances he will see that much lies beyond the reach of knowledge, much that is best in life.

Above all things, let the teacher be frank and genuine. The least note of unreality or pretense will be detected and will be

fatal. This is the intellectually unpardonable sin among Seniors. Let the teacher strive for as full and accurate knowledge as possible, let all arguments be sound and practical, let his purposes be vital and important and he will find Seniors responding. Slovenly work on the part of the teacher is absolutely unpardonable in this department, for it will probably have the effect of driving the pupil out of the Sunday school and away from the church. On the other hand, the teacher who labors faithfully, who loves these restless, critical young people, who has a living and genuine faith, who is patient and persistent need have no fears of results. It is a high and holy task to deal with them in this, the last impressible period of their lives. Soon they will be in the thick of life's fight in all sorts of places. Duties, obligations, temptations will press in upon them, the channels in which life is to run to the end will be fixed beyond the possibility of any great or important change. What an inspiration and stimulus to the best work of which the teacher is capable!

CHAPTER III.

SOME CHARACTERISTICS OF THE ADULT CLASS.

I. TWO GENERAL IDEAS AS TO MANAGING ADULT CLASSES.

There are two general ideas as to the management of the Adults of the Sunday school: One view holds that they should be organized into a department which should be divided into small classes, each as homogeneous as possible as to age, sex and other characteristics; the other maintains that they should be gathered into large classes, however heterogeneous they may be. The advocates of the former view contend that real teaching can be done only in small and homogeneous groups, and that if the Sunday school is to be a real school, nothing else will do. Teaching, they say, is the main matter, and all else must be subordinated to that. The supporters of the other view reply that while teaching is the most important feature of the Sunday school, it is by no means the only thing to be considered. Numbers, they say, arouse enthusiasm, supply an important social feature of religious work, bring together in intimate relations many classes of people who might not otherwise touch elbows and require the services of fewer teachers.

Both views have much to commend them, but neither has sufficient advantages to deserve a monopoly in Sunday-school work. In the great body of the country churches available material will not suffice for more than one or two Adult classes, and consequently a department, in the ordinary acceptance of that term, is out of the question. Much the same could be said of the village, town, and smaller city churches in many cases. However, in these medium-size churches it will usually be found best to have one class for young men, another for young women, another for the older people; and this last should usually be divided into two, one for the men and one for the women. How far these four classes should be organized into

a department is problematical. In many cases it would be wise to organize them into a department with regular departmental officers; in other instances it might be better to attempt no such organization. Let the management of the Sunday school determine by local conditions what is best in each particular case.

In the great city churches large classes, especially classes of men, have been and are of immense importance. Often it would be a distinct loss to the church and community to break up such classes. They develop a spirit and life all their own, and render large service in practical ways. Some of them are known in the religious life of the entire country. The possibility of effective *teaching* is undoubtedly diminished by large numbers, but there is much to compensate for this loss.

II. NOT TO BE GRADED AS OTHER DEPARTMENTS.

Looking then at the Adult movement as a whole, we must conclude that this department will probably never be and ought not to be graded and classified as strictly as the other departments. Teaching is the most important but not the only matter to be considered in dealing with Adults, and rigid classification would sacrifice too much else in the interest of instruction.

Suggestions for the organization of departments for Senior and Adult pupils are given in another chapter.

Keeping this in mind, it is obvious that the Adult Class has many characteristics which set it off sharply from the other departments of the Sunday school and which must be carefully considered in the instruction of the class. Some of these will be set down here, but the list is not exhaustive and every teacher of Adult classes should constantly study the peculiarities of Adult classes in general and of his own class in particular.

1. In the first place, *there will be differences and variety in the Adult Class* which are not found in other departments. The democracy of childhood has been left behind by these men and women and the natural and artificial differences that separate and classify men have developed. There are still great fundamental characteristics of human nature found in all the mem-

bers of the class which bind them all to the common human brotherhood, but the differences and distinctions are important and demand consideration. By their common characteristics they are all human beings, by their differences they are individuals. Both their common characteristics and their differences must be considered.

2. *There will be differences of age in this class* as in no other. While the members of other classes will vary two or three years, those of the Adult will range all the way from twenty-one to seventy. These marked differences in age create some problems in teaching not met in other classes.

3. *Differences of natural, mental, and spiritual endowment* tend to become more marked as time passes, and will be quite evident in the Adult Class. They will be accentuated by *differences of wealth, culture, and social position* which have been attained in the course of the years. Most classes will have the rich and the poor, the well educated and the ignorant, the socially prominent and the plain people, the mentally alert and thoughtful and the mentally sluggish and dull, persons who are able to follow the teacher in his best mental efforts and people who can grasp only the plainest truths. Indeed, like the church itself, every large class ought to have in it all elements of the community in which it is located. It should be democratic, generally representative of the people of its section of the city or country district in which it is situated.

4. Again, *there will be differences of occupation*, which are often very important in their bearing on the conduct and work of the class. This will not be so strikingly true in the country where most of the members will be farmers. But even there, there will be the large farmer and the small farmer, the successful farmer, and the one who merely ekes out an existence, the landowner, the tenant, and the day-laborer. To these various classes the application of Christian principles to the practical affairs of life will appear very different.

Differences of occupation will be still more pronounced and significant in the towns and cities. In the same class will appear representatives of many occupations and callings whose interests may seem antagonistic and who will certainly look at life from different viewpoints. The employer and the employe,

the capitalist and the laborer, representatives of organized capital and representatives of organized labor, business men and representatives of the professions, will all be there with their varied viewpoints dictated by personal and class interests as well as by the limitations of human nature which make it impossible for men to see life as a whole. All these differences must be considered in effective teaching of Adult classes.

5. The members of *the class will take up various attitudes toward life* for other reasons. Some of them will look out upon the world from the standpoint of success and others from that of comparative failure; some of them will still be in the prime of their physical and mental powers, and others will be over the top and beyond life's meridian; some will be flushed with hope and optimism and others will have lost the zest of life; some will be "carrying on" gloriously and others will be broken and defeated; some will be just beginning the tasks of real life, while others will be in the thickest of the fight, and still others will be living in the quieter hours of the evening of life. Ambition and hope, disillusionment and pessimism, courage and confidence, timidity and cowardice, all these and other attitudes will be found in any large city class, and they constitute at once the difficulty and the opportunity of the Adult Class. To minister effectively to all these conditions and types of men and women is a glorious privilege that ought to appeal to all that is high and noble in Christian workers. What a message the Bible has for these varied conditions and how effectively and intimately the Adult Classes apply it to the special needs!

6. Again, *the majority of the class will usually be Christians*, related sympathetically to Christianity and usually connected with some Christian church. In the other departments of the Sunday school one of the prime objects of the class must always be the winning of the pupils to accept Christ, for in most of the classes a large proportion of the members will have made no public profession of faith and will not be connected with any church. And no Adult Class should be content to have church members only. It ought to be continually reaching out to enlist non-Christian members in the class with a view to their conversion and enrollment in the membership of the church;

and yet the majority of the class will always be Christians, more or less sympathetic with the ideals of Christianity and supporting the work of the church.

This fact must to a considerable degree control the purposes and methods of the class. Its principal object will be to strengthen, develop, and direct Christian men and women in Christian living; *it will be a laboratory of applied Christianity.* The members must be aroused to a sense of dissatisfaction with their religious attainments, and must be stimulated to improvement and growth; their views of moral and religious truth must be clarified and their moral and religious purposes so strengthened as to make them willing and eager to bear the sacrifices of the genuine Christian life—to pay the price of being a real Christian. They must be saved from the sins that still beset them—sins of the flesh whose temptations may still be strong, and those more subtle forms of sin which often creep upon men as they grow older, such as avarice, covetousness, indifference to failure and suffering, love of selfish ease, lack of sympathy, hardness, pessimism, and such like. They are the sins of the elder brother in the parable of the prodigal, the sins of the respectable and the religious, the sins of the Pharisee. Society does not condemn these sins as Jesus did, for the weight of His wrath fell upon the hypocritical Pharisees who lived according to the external demands of their religion while they devoured widows' houses, and to cover up their wickedness made long prayers. Christian duties will need to be made plain and enforced, Christian principles explained and applied.

In a word, the teacher can assume the presence of the germ of the Christian life, and to him is given the holy task of nurturing this germ into the production of the highest type of man and woman that can be made out of the material at hand. He will find this germ at various stages of development and must fit his work to the needs of individual cases as far as that is possible.

7. The *mental characteristics* of the class, while varied from individual to individual, *will have certain general features which will separate it from other departments of the school.*

(1) In the first place, it will have an amount of general knowledge and information about the world we live in, current

events as they pass and the experiences of life, that the classes of other departments do not possess. This knowledge may be very fragmentary and inadequate, even incorrect, but its presence and its assumptions may be counted on.

(2) Again, in the Adult Class the reasoning powers are more highly developed than in the younger classes, while the ability to memorize is declining. Most people above the age of twenty-five will be very reluctant to undertake to memorize. The work is hard and the results are not lasting, things memorized quickly slipping out of memory. But the mind is capable of analyzing and following courses of reasoning as at no earlier period. The teacher can venture to present lines of abstract thought and can deal with the highest themes of religion as he cannot do before pupils reach this class. The class will be quick to detect faults in reasoning and will appreciate well-thought-out courses of instruction. Illustrations will be valuable here as everywhere, but they need not be so profuse. The language should not be philosophical or technical, but the reasoning may be as profound as desired if clear and progressive.

(3) There will also be seriousness, stability, and purposefulness which are not to be expected in younger pupils. The business or calling of life has been chosen, the direction and course of effort have been determined, the pace has been set. Henceforth life is largely a matter of working out in detail the plans already laid. Younger pupils may be restless and aimless; adults are more likely to be sleepy and contented. The teacher of the young may long to give to his pupils some seriousness and purpose, while the teacher of adults may wish to soften the relentlessness and determination of his students. They are in the midst of the hard battles of life, its sordidness and implacableness.

CHAPTER IV.

RELATION OF ADULT CLASS TO CHURCH AND SUNDAY SCHOOL.

I. THE ADULT CLASS A PART OF THE SCHOOL.

1. *A problem frequently arising.*

The relation of Adult classes to the remainder of the Sunday school and to the church is not infrequently one of the sore spots in modern Sunday-school work. On the one side, the class develops a life of its own, comes to regard itself as an entity in and of itself, believes it can do its work best by managing its own affairs, sees no advantage to the Sunday school or the cause of Christ in the surrender of any of its valuable time to the general organization, looks upon the desire of the larger organization to keep in control of the class as unjustifiable interference and unwarranted usurpation.

On the other side, the school and the church naturally desire unity in the whole body, believe the influence and help of the Adult Department ought to be given to the united Sunday school, look upon the independent activities of the class with suspicion, if not disfavor, as a sort of disloyalty and rebellion, and insist that the Adult Class shall consider itself an integral part of the Sunday school and act accordingly.

These conditions are unhappy and painful, and undoubtedly work injury to both the class and the Sunday school as a whole. All such differences ought to be capable of satisfactory adjustment, yielding to the high purpose of bringing in the Kingdom of God. A unified aim will dissolve all petty differences of method in a holy desire to glorify God and serve men with the gospel of Jesus Christ.

It is not likely that any statement which can be made here concerning the relations which should exist between the Adult Class and the Sunday school will be satisfactory to all. In-

deed, it is not in the least probable that the same relations in details ought to exist in every instance, but it certainly ought to be possible to agree upon the principles and ideals which should determine the relations between Adult classes and the Sunday school as a whole, and also upon some of the more important applications of those principles.

2. *A principle for the solution of the problem.*

All the principles involved can be reduced to this one: Both Sunday school and class should always and everywhere seek only the advancement of the Kingdom of God. *All individual and independent interests should be swallowed up in that one common and supreme aim.* If all concerned will get this view clearly in mind, most of the difficulties will automatically disappear. Differences of judgment are not serious, provided the purposes of all are the same. Difficulties arise when individual interests control.

3. *Some applications of the principle.*

Having laid down the principle that should control, let us consider some of its applications. Undoubtedly *the Adult Class should be regarded as an integral part of the Sunday school*, with identical aims and interests. It, too, is laboring to contribute to the common good. There can be no doubt that some large classes fail to recognize this relation with sufficient clearness, and thereby cause unnecessary friction. On the other hand, there are churches and Sunday schools that are unwilling to give to Adult classes the freedom necessary to their highest efficiency and usefulness. Opening and closing exercises, for example, if well planned and conducted, have very considerable value; moreover, it increases the interest in these exercises if there is volume and vigor in the singing and other phases of the exercise. But such exercises are not of equal worth to Adults as they are to the younger pupils in the school. Exercises that are suitable to children can never have the same interest for the Adults of the school. In small schools where, owing to lack of numbers and equipment, the opening and closing exercises will of necessity be conducted in one room with all the classes present, these exercises should be of a de-

votional nature and should be brief. The period for class work in any event in these small schools should not be less than forty-five minutes, giving fifteen minutes for the making of records and class business, and thirty full minutes for teaching of the lesson. In larger schools where separate classrooms may be had for the Senior and Adult classes, to insist rigidly that these classes shall always be present at the opening and closing exercises of the school is certain to entail two losses: It will take the Adults away from work that would be more useful to them and it will drive some of them away from the school. Many men and women simply will not come to the school if they are compelled to share half the hour with the children. It seems to be borne out by an almost universal experience that large and enthusiastic classes are possible only where there is large freedom. The question is whether the advantages of strict control are great enough to compensate for these losses.

On the other hand, *every class which has the right attitude toward Christian work in general will be willing and glad to contribute to the general welfare of the school* where it can be done without serious injury to its own specific work. It would seem, therefore, that the path of wisdom would lie midway between the extreme of absolute freedom of the class from all relation and responsibility for the school and absolute control of the class by the general interests of the school. In addition to the suggestion already made for the small school, there may be a choice of three plans for the Sunday morning hour; where it is not possible to have a separate assembly of the Senior and Adult classes for departmental work, one plan would be for the classes to meet in their own classrooms for the opening, assembling with the school for a brief closing exercise; another plan would be to ask the classes to assemble with the school for a brief devotional exercise at the beginning and remain in their classrooms for the close; a third plan would be to give the classes all of the time in their own classrooms for three Sundays in the month and plan carefully for a great combined closing service once a month when all of the school will be together. These closing exercises should not always be directed to the interests of the little children. Other departments should be had in mind and their tastes considered, and in this the Senior

and Adult departments should not be overlooked. They should be made to feel that they have some real part in these exercises and are not mere spectators, that the school is trying to interest and help them as well as others. If the officials would always take time to do some real planning and have these needs in mind it would probably not be difficult to secure the attendance of the Adult classes upon the closing exercises at least once a month and this attendance would not be aimless or useless. Whenever and wherever it is possible, emphasis should be given to the departmental assembly. Senior and Adult assembly rooms are now being provided in an increasing number of Sunday schools with an average attendance of 500 or over.

The Adult Class must cultivate the altruistic spirit in the matter of giving from its membership those qualified to be teachers and officers in the Sunday school. The source of supply for officers and teachers in any Sunday school is practically limited to the Adult classes of that school. To assume a selfish attitude here is simply to make it impossible for the Sunday school to become the force that it ought to become. No Sunday school can exist without teachers and officers, nor can it grow except when these teachers and officers are provided in sufficient numbers to take care of its rightful constituency. It is an obligation resting upon every Adult Class to co-operate with the general organization of the school of which it is a part, in the supplying of the necessary workers. Nor should it be necessary for appeals to be made by the superintendent, but it should be the fixed policy of the class to encourage all who will to take the teacher-training courses and equip themselves for larger service. The greatest compliment that can be paid to the class is the constant call for capable teachers. It is an indication of good work done.

As a matter of course *the teacher and officers, at least the president, of the Adult Class, should attend all the meetings of the Sunday school Workers' Council*, and share to the full in the general planning for the good of the school. By this means unity of aim and harmony of method and plan will be preserved. Officers of Adult classes will have meetings of their own to consider their own particular problems and tasks, but this should not lead them to neglect attendance upon the meet-

ings of the officers and teachers of the school. If these general meetings are neglected, it will be almost impossible to avoid misunderstandings and friction.

II. THE ADULT CLASS AND THE CHURCH.

The Adult Class *should not be regarded as a substitute for the church*. It is a function, an activity, of the church, not the church itself. Without the church, it would not and could not exist. To fail to recognize this filial relation to the church on the part of the class would be like a daughter denying the mother who gave her life and love. It is the church and not the Sunday school or the Adult Class which keeps Christian work in life and vitality. The church is the divinely-appointed and organized unit of work and worship in the Kingdom of God, and the Sunday school is now one of its agencies.

It should then be *the constant aim of the Adult classes to strengthen the church* from which they draw their own vitality. They should seek to win members to the church, to build up the attendance on the church services—not merely the Sunday morning services, but all those of the week—to exalt the importance of worship and preaching, to support the minister in his varied and difficult tasks. The working members of the Adult classes ought to be the most effective Christian workers of the church, the best prepared to render service in the spiritual tasks of the Kingdom of God. If they take up a critical and unfriendly attitude toward the pastor the situation becomes well-nigh hopeless. The Adult classes can be the joy or the despair of the pastor, the chief help or the supreme discouragement of his life, they can make or mar the church and its work.

Naturally, *there should be no important differences between the teacher of the Adult Class on the one hand and the church and minister on the other hand* as to their views of Christian truth, church practices, and the Christian life. Serious differences here may have the most serious consequences for the peace and harmony of the church and the effectiveness of the work. If the church is evangelical it should tolerate nothing but evangelical teaching in its Sunday school; the church should see to it that the teacher of the Adult Class is in general

harmony with its views of the ordinances, church government and Christian worship; in like manner the church should not allow an Adult Class teacher to be contradicting or undoing its own work in fixing the standards of Christian living.

It is not meant that the church should be domineering, harsh, or impatient; but that it cannot permit, without the gravest peril to itself and its work, continued disharmony of a serious nature between itself and the teachings of the Adult Class. Such conditions, if they arise, should be handled with the utmost tact and unfailing Christian courtesy. Harshness will only make bad matters worse, but firmness in righting the situation is absolutely necessary. In fact, it is the duty of the teacher, when he realizes that he is no longer in harmony with the church, to resign his position as teacher, thus relieving the situation.

CHAPTER V.

THE TEACHER AND HIS PREPARATION.

I. THE IMPORTANCE OF THE TEACHER.

Adult classes are now generally organized, with president, secretary, and various other officers in addition to the teacher. These greatly assist the teacher and the class in their specific work, but *the teacher still remains the most important member of the class*. A wide-awake president, supported by the other officers who are now usually found in a class, can direct the activities of the class, can manage its social life, and do many other worthy and excellent things; but the religious tone of the class and its work of instruction are almost entirely in the hands of the teacher. Its ideals are not likely to be higher than his, its piety and devotion will not rise above his, its spirit will not be deeper or higher or better than his. Usually it is the teacher who must not only inspire the studying and do the teaching, but must also be the directing and inspiring power behind all that the class does. The other officers will be the agents of the teacher to do the things that he sees ought to be done. It will be wise for him to keep out of sight as much as possible, but he must never take his hand off the throttle or his eye off the track. In fact, it is impossible for a class to succeed in doing much that is worth-while without an efficient teacher.

The importance of the teacher makes *his selection and preparation the most important and the most difficult task of the modern Sunday school*. And in some respects the finding of an efficient teacher for Adults is the most difficult task of all. Until recently nearly all the thought in the preparation of teachers has been expended on those who were expecting to teach in the lower grades, and even now there are few books intended to give the Adult teacher the special help needed for that department. Again, the teacher of Adults is naturally a

man or woman of mature years, and therefore less willing and able to make special preparation than younger persons. Young men and women naturally prepare to teach those who are younger than themselves or near their own age. No boy or girl of sixteen or eighteen ever thought of preparing to teach old men and women. As a consequence, most Adult classes are taught by those who have prepared themselves to teach elsewhere, or else have had no special preparation of any kind.

II. SOME NEEDED QUALIFICATIONS.

What are some of the qualifications that ought to be found in the teacher of an Adult Class?

1. *The teacher ought to be a man or woman of good standing in the community.* A good reputation and large influence of the right sort is a fine asset for a teacher of Adults. His name and fame enter the class with him and open the way for the entrance of his lessons. An influential man engaged in religious work makes religion and religious activities appear to be more worth-while. It is a great thing to enlist the weightier men and women of the community and church in the spiritual work of the Kingdom of God, and influential men and women ought to realize that their standing in the world lays upon them great additional religious obligations. The man that is highly regarded in the community discredits religion if he neglects it.

2. The teacher of the Adult Class must be generally recognized as *genuinely religious, with a character and reputation that are above reproach.* There can be no compromising at this point. The teacher should be quite human, it is true, but righteously human. He should not be lugubrious and long-faced, but neither should he be frivolous and light-headed. He should be known as absolutely straight in his business practices, just to his employes, clean in his social relations, avoiding doubtful amusements, and as far as possible all appearances of evil.

Moreover, he should be recognized as a religious man, faithful to his external religious duties as they are embodied in the church and worked out in community service. All this, of course. But he should be more. It should be generally be-

lieved that his religious life is sincere and deep, that whatever doubts may afflict others, his faith holds, entering into that that is within the veil. The teacher of the Adult Class is pre-eminently a leader of men and women in religious things. They will be beset by doubts and fears, and, unless their teacher is living in a higher realm than they are, he will not be able to render the service which they need and which is possible in the Adult Class.

3. The effective teacher of an Adult Class *should be possessed of as wide general information as possible and in particular he should have a good general knowledge of the Bible*—its history, doctrines, and life. However carefully he may prepare the individual lessons he will find this detailed preparation inadequate unless it is backed up by a good general knowledge of the Bible as a whole. Questions are constantly coming up for discussion and answer which cannot possibly be anticipated in weekly preparation, and nothing short of a good general knowledge of the subject will save the teacher from embarrassment. All the knowledge the teacher possesses will sometime somewhere be of use to him. His opinions and instruction will have weight and command the respect of the class in proportion to the assurance that he speaks from wide and certain knowledge.

4. The teacher ought to be *equipped with a quick and sure sympathy with all things human*. This means that he should know how human beings feel under given circumstances and be able to enter into those feelings, participating in those that are right, and correcting those that are doubtful or wrong; it means that he knows how to weep with those that weep, but, what is far more important, to laugh with those that laugh, to rejoice with those that rejoice, to strive with those that strive, to labor with those that labor, to play with those that play and work with those that work. It is a mercy of the Lord that not many people of any community are weeping at any one time, and that the great majority are having the other experiences. Sympathy means that one is able to enter into their lives and live in their experiences, and nothing gives the religious worker more power. The teacher of the Adult Class should be a man capable of the deepest and most genuine sympathy.

5. Finally the teacher of the Adult Class should be a man *who thinks the work of sufficient importance to engage his time and effort.* Unless he is both able and willing to give the work of the class both time and effort, he can never succeed. Success can be had only at the price of real labor, and the man who cannot or will not give it should not be selected to teach.

It would be well if he had some experience in teaching, but this is not absolutely necessary. It is a notorious and painful fact that teachers in other schools, especially the public schools, are usually unwilling to do anything in the Sunday schools—those who, it would be natural to suppose, are the best fitted by nature and training for the teaching of God's word are usually least willing to do that work. But good will and common sense applied to the pedagogical problems will make an effective teacher. Besides, there are many helpful works on teaching, such as Gregory's *Seven Laws of Teaching*, which are easily read and give the essence of pedagogy as applied to Sunday-school work. The man with a will can easily master all the pedagogical theory that is needed to insure effective teaching.

III. THE TEACHER'S PREPARATION.

So much for the qualifications of the teacher. Now let us consider the preparation of the teacher. This can be considered from the standpoint of the Sunday school, looking forward to its future supply of teachers, or from the standpoint of the man who is already actually engaged in the work of teaching.

From the standpoint of the Sunday school, the preparation of teachers for the Adult Department is but a special phase of the general problem of its teachers for the future, and need not be considered here at length. Suffice it to say, and to say with emphasis, that the school in preparing teachers ought not to forget the Adult Department. This department is as important and deserves to have prepared teachers just as much as any other department of the school.

Looking at the question from the standpoint of the man or woman who is actually engaged in teaching, what kind of preparation should be made? Only the most general suggestions can be made. The various classes of work that should be done can be grouped under two heads:

1. *General preparation.* This should be continuous and should be just what its title implies. Just as the preacher constantly seeks to know more and to turn all his knowledge to the strengthening of his pulpit work, so the teacher should constantly seek to acquaint himself with the field of his Sunday-school work and constantly turn it to use in his class. He should labor to acquaint himself with the Bible as a whole, with the world out of which it came, with human nature and human history. He ought to read the Bible through carefully every year under the guidance of good books or able men; he ought to study the history of Egypt, Assyria, Babylonia, Persia, Syria, Greece, and Rome; make himself familiar with the geography of Bible lands and the social and religious customs of their peoples. And if the class at any time takes up any other than strictly Biblical subjects, the teacher should acquaint himself far more widely with them than he expects his class to do.

2. When the teacher comes to the *special preparation of the lesson to be taught the next Sunday*, there are at least three lines of preparation which he ought conscientiously to make. There is first the general preparation on that particular lesson. As soon as he sees what the lesson is, he should begin a process of learning the lesson environment and background, the conditions out of which the lesson material arose, the general contents and purpose of the book in which the material appears. This work should be thoroughly done. It is this work which, like the pole of the ax, gives power to the cutting edge. Without conscientious work at this point, the lesson will be "up in the air," will be lacking in vitality and the sense of reality, will not be impressive and gripping.

Here the teacher will need carefully-chosen helps, usually more thorough ones than the ordinary lesson helps afford him; but let him remember that it is the Bible itself that will above everything else give his teaching power and weight. Whatever else he may study, let him not neglect the Bible environment of the lesson as revealed in the Bible itself.

The second line of study which he ought to pursue is that of the lesson itself, the meaning of the Scripture to be considered in the class. He should understand its words, its historical

allusions, the relation of its phrases and clauses, its great religious and moral truths. If he knows the original languages of the Bible he should read the lesson in the original. He will often find considerable help in various translations, and in particular he ought never to undertake to teach a lesson until he has studied some other version than the King James. It is well to compare parallel passages where there are such, thereby gleaning additional details and gaining a better understanding of the sequence of events as a whole.

When all the externals, so to speak, are in mind, what is needed in the final preparation is a period of reflection upon the truth which is to be impressed. The teacher should constantly keep in mind the great and important fact that his ultimate aim is the fixing of religious and moral fact and truth in the minds of his hearers in such a way and to such a degree that they become the guide of life—filling it with faith and hope, inspiring it to rich and fruitful service, strengthening the will with moral purpose. Reflection alone will give him this power. It is possible to impart the external facts of the Bible with pedagogical skill and effectiveness and yet accomplish little good in the realm of practical life. The purpose of the Sunday-school teacher, rightly conceived, is practical, and every lesson is a failure which does not in some degree help the members of the class in their living.

The teacher needs to guard against the disposition to rely on former preparation in the teaching of passages with which he is familiar. "Stale," will inevitably be the opinion of the class if it is attempted. Every preacher knows that an old sermon must be restudied, nursed into life again, if it is to be preached effectively; every teacher will soon learn that the same thing is true of old lessons. By all means, avoid the tendency to ride "hobbies."

The third line of special preparation is one of method. Having determined exactly what he wishes to teach at a given time, the next step in preparation is to determine just how it is to be done. No teacher ought to be willing to go before the class without these three things: A thorough knowledge of the lesson as a whole, a perfectly clear view of what is to be given the class, and finally just how the work of teaching is to be

done. Often it will not be possible to carry out all that has been planned, but the careful planning ought always to be done.

Knowing his class and knowing what he thinks ought to be put before them at the next lesson, the next question to ask himself is how to do this. And there are three principal steps: *How to approach* the lesson so as to elicit the attention and the interest of the class; *how to present the facts and the truth of the lesson* in a way that is clear, comprehensive, attractive, and suitable to that particular class, and finally, *how to conclude* in such a way as to make a lasting impression and do permanent good. In this work the pedagogical principles involved are not different from those which are applicable to younger classes. Keeping in mind the mental differences between the Adults and other classes, the teacher will have little difficulty in the teaching if he is at all familiar with pedagogical principles.

CHAPTER VI.

METHODS OF TEACHING ADULT CLASSES.

It was said above that common sense and good will would solve most of the problems as to method in teaching. This should be repeated here with emphasis. But at the same time it will be of advantage to consider some of the methods which have proved to be valuable in other classes.

While every teacher must have a method, no one should be a slave to the theories or methods of others, and everyone should settle upon that method or those methods which can be most successfully employed by himself. The method to be used depends upon the character of the class and the aptitudes of the teacher, and in general should be determined by each class and teacher for themselves. No one method is best for all teachers and all classes.

I. THE LECTURE METHOD.

In this method the teacher simply prepares what he has to say, comes before the class and delivers it, much as the preacher delivers his sermon. When well done, it can be compared to expository preaching in which the minister treats a Scripture passage of some length. The advantages of this method are various.

1. *Some advantages.*

(1) It enables the teacher to be sure that he gets his message in its entirety before the class. In other methods there is danger of interruptions of one kind and another that will materially interfere with his teaching plans and prevent his getting before his class all he wanted to say. It prevents aimless and useless discussion, shuts the mouth of the incorrigible disputer, and eliminates the crank. It makes it possible for the

teacher to control the course of the lesson's meditations and thought as no other method.

(2) It makes it possible for men with slight pedagogical gifts to do effective work. Occasionally the pastor or some other man who has had little experience in teaching and little taste or aptitude for it can lead a class very effectively by this method. In short, it sometimes utilizes talent that would not otherwise be available.

(3) It is the method of the big class composed of more or less heterogeneous elements. In a class of 300 or 400, the question-and-answer method is quite unusable. The teacher could catechise but a few, and their answers would be so low as to be inaudible to many of the class. The attention of a class of that size would be lost in the hesitations and incomplete and inappropriate answers which are always necessarily given by some members of the class. The lecture method is the method of the big class. It alone suits a big class, and the big class alone furnishes the conditions and the inspiration requisite to good lecturing.

(4) Again, it is the method which best enables the class to enlist the timid and the non-Christians. Many people, conscious of their ignorance and inexperience in religious things, shun the class because they fear to be questioned, and at the same time are unwilling to be ignored. If they could slip in and hear the discussions without fear or embarrassment they would be more willing to come. The lecture method relieves them entirely of all embarrassment in this direction.

2. *Some disadvantages.*

While these advantages are undeniable and are of value, still it must be recognized that there are serious disadvantages which must not be overlooked.

(1) The lecture method is too much like preaching. A Sunday-school class conducted in this way is but a church service on a small scale, and too often it is made to serve in place of the 11 o'clock worship. Unless it is used with great care, it will thus lead men to neglect the church and its work and worship rather than lead them to it, as all Sunday-school

work ought to do. Right good will may succeed in escaping this danger, but it cannot be denied that danger is there.

(2) It prevents self-expression on the part of the class. Not infrequently members of the class who study and who are thoughtful will, if they have opportunity, contribute important and interesting thought or experience to the sum total of the teaching for the day. Perhaps even more often members of the class will wish to ask questions, and while the lecture method does not absolutely exclude questions and remarks, it does make them more difficult. One of the best-known means of fixing attention and thought is self-expression in the pupil, and any method that prevents the due exercise of this desire is seriously defective. The teacher who employs the lecture method ought to have it clearly understood in the class that he welcomes sensible questions or remarks.

(3) It affords no means of stirring up the sleepy and dull students who may be present. The voice of the lecturing teacher may be as soothing and soporific as that of the pastor in the pulpit, and even more so. It may become devoid of that stimulating quality in mind and morals which good Sunday school teaching ought always to have.

(4) It permits the teacher to rely upon former study and general knowledge to a degree that is not possible with other methods. Almost anybody can talk when he has the world to wander about in. The temptation here is seductive and dangerous. On the other hand, no man can ask or answer questions about a given lesson without putting some fresh study upon it. And there is no greater menace to power and effectiveness in teaching than to rely upon general knowledge, to be willing to talk to fill up the hour. Let the man that uses the lecture method beware of this temptation.

While, then, this method has manifest advantages and is doubtless the one to be used in some cases, it is beset by dangers that must be guarded against.

II. THE ROUND-TABLE DISCUSSION.

The second method to be mentioned is that of the round-table discussion. In this method the teacher is the guide in the

choice of subjects and in the duration and direction of the discussions, while members of the class do most of the talking. There are classes in which this method is quite effective, but it is rather difficult to handle. It serves better as an adjunct to other methods than as the sole plan of work for the entire hour. To be effectively used, the teacher must know just what he wants discussed, just how much time he wishes to be spent on each topic, what snags are likely to be struck in the course of the discussion and whatever else is necessary to make himself sure that the discussion will not get beyond his control. He must by all means control it in the interest of useful and practical discussions.

It is usually best to request someone to be prepared to open discussion on each phase of the lesson to be considered. Otherwise there is danger of that deadly silence which is so often the end of interest in religious meetings. This means that the teacher must be at least a week ahead of his work—not a bad plan, no matter what method of teaching he uses. When the discussion begins, the teacher must be ready to fill up the silences, dampen any heat that threatens to develop, turn the thought from the useless and speculative, apply truths that are brought out, and in general see to it that the discussion continues, and continues to be pleasant and profitable.

To do all this, the teacher must be wide-awake, well acquainted with his subject, and of unfailing good humor and alertness. When well managed, the round-table method can be made very interesting and helpful for at least a part of the teaching period.

III. THE CATECHETICAL, OR QUESTION-AND-ANSWER METHOD.

When teaching is mentioned, one naturally and immediately thinks of question and answer. Indeed, so intimately is this method bound up with teaching that many do not regard anything else as teaching, but at best as substitutes for teaching. And it cannot be denied that as a method of stimulating attention and imparting instruction it has advantages that nothing else possesses. Since the days of Socrates it has been the method of the born teacher.

1. *Some of its obvious advantages are:*

(1) It enables the teacher to discover what the pupil actually knows of the subject, and so prepares him to give instruction where it is most needed—to correct mistakes as to fact, to clear up hazy and indefinite views, to modify erroneous and hurtful opinions. A teacher cannot do very effective work till he knows something of the characteristics and contents of his pupil's mind, and the catechetical method helps him to discover this as nothing else can.

(2) The question is a mighty stimulus to thought and study. Pupils are much more likely to study at home if they know that they are to be questioned in class. And during the class hour a wise teacher can stimulate thought by careful questioning as by no other method. The mind of the inattentive can be called back by well-directed questions, the thoughtful can be stimulated to investigation and reflection, and all can be led to apply Christian truth to the practical life of men by the question as by no other means.

(3) Unless the teacher is content to ask the questions in the lesson helps (and if he is, he has no place as the teacher of an Adult Bible Class), this method demands careful preparation on the part of the teacher. It stimulates him, because he must both ask and answer questions, and no one can foresee what questions may be asked in the class. It stimulates the teacher to prepare.

(4) It imparts a sense of intimacy and familiarity between teacher and pupils which cannot be obtained in any other way. Together the class think their way through the problems that face them in that particular lesson. The teacher is not one who knows it all and hands the contents of his mind down to less fortunate mortals, but he questions and the class answer, they question and he answers. The very informality of it increases its attractiveness and value.

2. *Some disadvantages.*

But there are certain limitations connected with the use of this method that must be recognized.

(1) It is impossible to handle as large classes by this method as by the lecture method.

(2) It therefore requires more teachers to handle a given number of Adults and probably makes it impossible to have as high an average in teaching ability.

(3) It loses the enthusiasm which numbers always help to generate and thereby probably reduces the effectiveness of the Adult Department in practical service. The tendency of this method is to lay the emphasis on the intellectual side of the work and to some degree to neglect the practical service which the Adult Department ought to engender.

IV. A MIXED METHOD.

As seen above, each of the three principal methods of teaching employed in the Adult classes of the country has its points of strength and its points of weakness. For this reason it is probably true that the best method is a mixture of all three. In this way the strong points of all can be employed to some degree, while the weaknesses of each can be at least partially avoided.

It is probable that the best teacher will make the catechetical method the basis of his work, but that he will occasionally take a few minutes to drive home with all the power he can command some great truth which has been elicited in the process of question and answer. He takes up the subject and holds it without interruption till his point is made. This is a modification of the lecture method. Again, when the facts of the lesson have been clearly gotten before the class, the wise teacher will sometimes use the round-table method to stimulate discussion. It is confidently believed that by thus employing all methods the teacher will get the best results. It will save him from becoming the slave of any method and will give his work that variety and freshness which are so important to effective teaching. Let the teachers who have not done so, try a combination of the three methods.

CHAPTER VII.

COURSES OF STUDY FOR THE SENIOR AND ADULT CLASSES.

As is well known, the Sunday school originated as a means of religious education for children, and this fact determined all its early history. The lesson material was chosen with the needs of children in mind, and the treatment of that material was fitted to the minds and the religious development of children. Gradually the children were differentiated according to age and other characteristics, and separate and more suitable lessons were prepared for the older children. But the lesson material remained the same, the treatment only being different. Moreover, the lesson material continued to be selected with the younger children and their needs as the determining factors. This was as it should be, for the children were more numerous in the Sunday school than any other class. But by degrees the older boys and girls, then young men and young women, and finally mature adults of all ages and conditions, were enlisted in the study and work of the Sunday school. Most of the adults and many of the young people were Christians, they differed widely from the children in intellectual ability and culture, in maturity of thought and experience, in religious knowledge and experience. And yet the same lesson material was still used for all classes, and that material was still selected with the needs of the children chiefly in mind.

The reasons for this unpedagogical proceeding was the history of the rise and development of the Sunday school, ignorance of or indifference to pedagogical principles, failure to see and realize the possibilities and needs of the Senior and Adult work, and the imperious demand for unity which was felt by the officers of the Sunday school, especially by the superintendent and the pastor. These two men felt that they rendered

their service in the school by talking, and how could they render that service if various groups were studying different lessons? It would then be impossible to link up what they had to say with the material which the teachers had been giving their classes; moreover, it would break up the opening and closing exercises so dear to the heart of the man who loves to talk and can't get his chance elsewhere. These exercises have been and still are important, but it is not easy to make them valuable and their importance has been exaggerated. Good teaching has too often been sacrificed to the unity of the school—to good opening and closing exercises, full of good or indifferent talking, and hearty or languid singing.

I. THE INTERNATIONAL LESSON SYSTEM.

1. *The Improved Uniform Lessons.*

This system of lessons was the famous "Uniform System," which served the Sunday-school world for nearly half a century. And it must be admitted that it served the world well—so well, in fact, that it was its own undoing. It gradually developed in the religious world a feeling that something better in the way of lessons was imperatively needed, something that would be better fitted pedagogically to the needs and characteristics of the advanced classes. Accordingly, the lesson committee has worked out an Improved Uniform System, which still preserves in the main the unity of the old system, while it provides for adaptation to the various grades of students. The unity is preserved by the use of a common title, a common, brief lesson text for printing and a common golden text for the whole school; the variety and adaptation are effected through the use of special topics, special memory verses and special lesson materials suited specially to the various grades of the school. In this way many of the advantages of the Uniform System are preserved, while there is some real grading done. Now the chief gains of this method will be found in the Senior and Adult departments. The Improved Lessons are very much better than the old ones in these departments, and will, with the special treatment which the publishing houses give them, meet the needs of very many schools in both the Senior

and the Adult departments for a long while to come. These lessons began in 1918 and are to run in cycles of eight years. The improvement is already felt.

2. *Graded Lessons.* (See note on page 128.)

The Graded Lessons provide for the Senior classes, but not for the Adult. The lessons for the Seniors are well wrought-out and have been excellently developed in the treatment which the publishing houses have provided. There may be room for slight improvements here and there, but they are thoroughly good and will meet all the needs of the Seniors for years to come.

But unfortunately there is little to correspond to these Graded Lessons prepared for the Adult classes. They are compelled, in the main, to use the Uniform Lessons—at present the Improved Uniform—or make lessons for themselves or pick up something outside the regular channels of Sunday-school work.

The long periods over which the members of Adult classes normally study occasion at once the chief difficulty and the chief opportunities of the builders of lessons for this department. In other departments the pupils remain three or four years, in this one they may remain fifty years or longer. To prepare lessons which will provide variety and progress and a connected and logical system for such a period or even any long portion of it, is not a problem of easy solution.

No department of the school needs graded lessons more than the Adult classes. Their mental and religious characteristics are such as to differentiate them somewhat sharply from the rest of the school and they ought to have lessons selected and treated in accordance with these peculiarities and their peculiar conditions of study. After the years of study in the Uniform Lesson system, they need something more systematic, connected and progressive—in a word, more advanced. It is notorious that the Uniform Lessons do not lead to any adequate knowledge of the Bible or its teachings. They give many good impressions in religion and morals, and they furnish scraps of knowledge, but they never succeed in linking these up into a connected whole. And this statement is as true of the effects in the Adult classes as in the others.

To obviate these defects various schemes of lessons have been devised, but it must be admitted that they have not yet been used as widely as might have been expected. This is due to various causes. While the International Lesson Committee has carefully considered the matter and has prepared elective courses for Seniors and special courses for Adults, the denominational publishing houses have not felt as yet that the demand for such courses was great enough to call for the preparation and publication of these lessons. The churches look to these agencies for guidance, and generally accept what is furnished them through the denominational channels.

II. INDEPENDENT LESSON COURSES.

Some efforts have been made outside of regular denominational and Sunday-school lines to provide adequate systems of lessons for Adult classes such as the "Blakeslee" system. A still more advanced series, little suited to the ordinary Sunday school, is "The Constructive Bible Studies," published by the University of Chicago. Still other courses are those published by the Young Men's Christian Association for the use of their Bible classes. Also some of the denominational boards have prepared one or more special courses for Adult classes.

The courses of special lessons for Seniors and Adults now prepared and in course of preparation by the International Lesson Committee are intended to meet the needs of those who desire advanced or supplemental studies. The material for such advanced studies is limitless. It would seem that there ought to be as many as twenty or more such courses of study, lasting from three months to a year. They ought to be complete and intelligible each in itself, and yet ought to be arranged in such logical order that they will form a progressive whole. In fact, such a series could be extended almost indefinitely so as to keep a class in new fields or seeing old truths from new viewpoints for almost a lifetime. It is true that the financial and physical tax upon the resources of the publishing houses, especially for the first printing, would be heavy; but it is not necessary to attempt all the work at once, and in the long run it would probably pay in spiritual returns.

Numerous subjects for such courses will at once occur to the mind: Studies of the great books of the Bible, the Life of Christ, the Life of Paul, other biographies, fundamental truths of the Hebrew religion, fundamental truths of the Christian religion, ethical teachings of Jesus, and so on endlessly. Such courses could be made invaluable. Unusually efficient classes and teachers might arrange such courses for themselves where nothing suitable can be found. It would, however, always be well to inquire of the denominational publishing houses before any independent attempt at course building is made, for something has already been done by these houses, and much more is almost certain to follow in the near future.

III. EXTRA-BIBLICAL COURSES.

What shall we say about the use of extra-Biblical material in the lessons of the Adult classes? On this subject there is difference of opinion. By some it is contended that Bible study is now almost confined to the Sunday school and that the entire time allotted for study in the Sunday school is less than we ought to give the Bible, and that, therefore, nothing but the Bible ought to be used in the classes. With this view on its face, all who love the Bible and believe in its practical value for the religious and moral life, will heartily agree. Undoubtedly the Bible is read and studied all too little, even by good Christian people, and everything possible should be done to encourage and stimulate its use. But it is doubtful if the influence of the Bible is increased by excluding all other related material from the Adult classes. Some subjects which are suggested for use show what Christianity has actually done in its progress over the world, others present the record of its present achievements, and still others point out its possibilities and obligations in the future tasks of mankind. It is contended by many sincere Christian workers that men and women will come to the study of the Bible with fresh interest and zest after a period of study upon these related subjects, and a strong case can be made out for this view. The subjects usually suggested for this supplemental work in extra-Biblical material are the following:

1. *The history of Christianity.* This history is the record of what Christianity has actually done in the course of the centuries. It has pages that are dark with error and sin, because the gospel has worked all the way among men as they are and not as they should be; but it has pages of glorious achievement, replete with heroism and devotion. Intelligent Christian people ought to be acquainted with it for its stimulus and inspiration to high sacrificial Christian living, its warnings against mistakes, errors, and sins; its guidance in dealing with the problems of the present and the future. A knowledge of Christian history begets a spirit of optimism and hopefulness which is a tremendous asset in Christian service; it steadies one amid the perplexities and discouragements of the present day. In the lives of its good and great men and women and in the great events of its history Christianity has an inexhaustible store of instructive and illustrative materials that are all too little known and used. A study of the history of Christianity ought undoubtedly be a part of the training of every Sunday-school teacher, and in the more intelligent classes it could be used occasionally for a course of study with great interest and profit to the class.

2. *Christian missions.* No subject has engaged the thought and effort of pious and thinking people through the ages more than Christian missions or the winning of the non-Christians of the world to accept the gospel of the Lord Jesus Christ. Missions have constantly furnished the world with its saints, heroes, and martyrs—the spiritual elite of mankind. The same thing is true today. There is no more heroic and sacrificial service than that of the world's missionaries as they stand upon the far-flung battle-line of the Kingdom of God. The reflex influence of missions upon the churches at home has been potent for good as far as they have been known. And yet how ignorant the vast majority of Christian people are of the notable and even wonderful work that is being done in various parts of the world! What could be more stimulating than courses of study in Christian missions? Any number of valuable courses could be made on such themes as the history of Christian missions, missionary biography, missionary fields, missionary methods and aims, the social, moral, political, and religious

effects of missions, the religions of the non-Christian peoples, etc. And the problems, work, and triumphs of Home Missions are scarcely less interesting and important than those of the foreign fields, the means by which we are to Christianize thoroughly and completely our own beloved land.

3. A third field of study for the Adult classes is found in *the social and moral evils, and the efforts at reform* which are such a prominent feature of the religious life of our day. Christian men and women live in the midst of conditions with which they are not acquainted; efforts at social betterment and reform about which they are now indifferent, would have their sympathy and support if properly presented to them. But what place in our present religious organization is better equipped to put these things before them than the Adult Class? What we need today in private and public life is the application of Christian principles to daily existing conditions. That is Christianity, applied Christianity. We have looked upon Christianity as a means of preparing a man for heaven and have largely failed to realize that it is intended also to prepare him for earth; we have thought of saving the individual, but have neglected his environment. Now let us learn to give to Christianity its social application also without neglecting the salvation of the individual. In this field there could be a great number of most interesting and important courses of study without in the least turning away from the purpose of the Sunday school.

IV. SPECIAL LECTURES.

One of the best means of enlarging the class and bringing before it subjects which ought to be considered is to enlist the services of notable men to speak upon themes with which they are specially well acquainted. This is particularly advisable in the realm of extra-Biblical material. Often public officials are willing and glad to speak upon the social and moral conditions of the community from the standpoint of men who are in a position to have first-hand knowledge. Often these officials not only help the class, but the class helps them. They are led to believe that the religious people will support them in efforts at improving conditions. This link between public offi-

cial and the moral and religious forces of a community is important in many ways.

These special lectures ought not to come more than once a month, under ordinary circumstances. They then furnish good opportunities for advertising which ought to be utilized. Some who come to those special lectures as a result of special effort can be enlisted as permanent members of the class.

If the class takes up extra-Biblical material it must be careful not to allow it to monopolize too much time and thought during any year of study. The Bible continues to be the source of our religious knowledge and spiritual and moral power, and its neglect would be fatal. We must first have the will and the power to work before we study fields and methods; must have the religious life before we have religious activity. The Bible is our chief source of spiritual power; it will always be interesting and profitable, and the interest and profit will but be increased by these related studies if they are kept in proper proportion. Probably not more than one quarter of the year ought ever to be given to extra-Biblical material.

N. B.—In the regular course of Graded Lessons for the fourth-year Senior, the Baptist Sunday School Board has published a year's course suitable for Adults. These studies devote one quarter each to the Gospel of John, the Prophecy of Ezekiel, the Epistle to the Romans, and to selected Psalms. These studies are available for the Adult Bible Class.

The International Lesson Committee through its sub-committee on Graded Lessons has prepared, or has in preparation, several courses of elective or supplemental lessons for Seniors and Adults. These lessons cover a variety of subjects, such as, The Aims, Motives, and Methods of Modern Missions; The Spirit of Christ Transforming the World (course on church history); Beacon Lights of Christian Service in Foreign Lands; Fundamentals of Christian Experience; Significant Experiences of Jesus; The Liquor Evil; and some others.

The International Lesson Committee also has a sub-committee specially charged with the duty of preparing lessons for Adult classes. Some of these have already been prepared and are released for publication. One is on Christianity in Action, on the daily life of the Christian. Another is on the Prophet Amos, a three months' course. Others are projected.

The outlines, without the lesson helps, of such courses as have been published may be obtained through the various denominational publishing houses or lesson committees.

CHAPTER VIII.

TEACHING ACCESSORIES.

The regular teaching of the lesson can be greatly aided by the use of various means which will readily occur to the teacher who has independence and initiative. Let the teacher investigate the methods of other successful classes, read books on methods of teaching, and above all else, use his own head. Let him be ready to try new things and quick to discard them if they are not profitable. The maturity of the Adult Class enables the teacher to employ much greater variety in his work than is possible in the younger classes. Some of the accessories to the regular teaching are here set down, but the alert teacher will modify these and discover many more. Above all things, avoid monotony and ruts.

I. OPENING AND CLOSING EXERCISES.

The president of the class co-operating with the teacher ought always to relate these exercises to the lesson for the day. They may be made to prepare not only the proper atmosphere in which to teach the lesson, but may actually open the way for the entrance of the truth of the day and clinch it at the close of the lesson. The constant tendency in organized classes is to let business and other things monopolize and dissipate the time allotted for teaching, and especially the time of the opening or closing exercises. Let the teacher and the class officers guard against this danger and use these exercises, not as a means of killing time till the class assembles, but as positive helps to the teaching of the lesson for the day. Songs and prayer and reading should be as vital and earnest as possible.

II. HOME STUDY.

Nothing is more difficult to secure in the Sunday school in general than home study. It is a truism to say that there can

be no effective teaching without some study, and yet *to secure home study* in a Sunday school is *almost impossible*. And the difficulties in the Adult Class are in some respects greater than elsewhere. The members have passed the age of study, they have forgotten how to study and are unwilling to make the effort, they are very much driven by life's daily duties and are tired and little fitted to study when Saturday night comes. They have gone over the material of the lessons many times in the past and do not feel the stimulus of curiosity and novelty. Owing to these conditions, most of the class will do little or no studying, while the few who do study will tend to monopolize the time of the class.

Now let it be distinctly said that *those who do not study must be welcomed* into the class and nothing must be done to drive them away; but let it be said with equal distinctness that *every reasonable effort should be made to secure home study* by as large a percentage of the class as possible. To do this, the teacher must continually do some careful thinking and planning. Preparedness is the price of success in teaching as in war. If the teacher says nothing about next Sunday's lesson, leaving its preparation entirely to the initiative of the individual members of the class, he can be sure in advance that few will make any preparation; the same will be the case if he simply exhorts them to have a good lesson next Sunday.

The teacher must assign *such definite tasks as to make sure of the work that ought to be done*. Assign to one the geography of the lesson, to another the social customs, to another the related history in other countries, and so on. Do not assign more than can be heard in the class, and be sure to point out the sources of information that should be consulted, assigning to each as far as possible congenial tasks for which he is fitted. Put a limit on the time to be occupied in responding and see that it is strictly observed, otherwise someone deeply interested in the subject he has investigated will occupy a disproportionate amount of time and thus nullify in part the good effects of his work. As far as possible enlist the entire class in doing this kind of special work, even if it be necessary to assign to some timid member something to be read in class. But do not force such work upon unwilling members.

It may be well *occasionally* to assign some question to the *entire class* to be prepared during the week and discussed the next Sunday, but even then it will usually be advisable to request someone to be prepared to open the discussion. Now and then two members may be appointed to debate some mooted question, or some member may be designated to make a five or seven minutes' talk on some phase of the lesson. In all such cases it will be necessary to limit the time very strictly. But in all this the teacher must not forget that the effort may be a failure and must hold himself ready by fullness of knowledge and alertness of mind to redeem a dull hour and make it worth while. Such work as that described above does not reduce but rather increases the teacher's work, but if well done, it will richly repay all the thought and effort which are put on it.

III. THE ART OF QUESTIONING.

Since the question is of so much importance in teaching, the teacher should constantly study to make himself more skillful in its use. Poorly done, the questioning may kill the class, while when well done it forms the basis of all good teaching. The following suggestions may help the teacher to acquire additional skill and efficiency in this art.

1. The questions should be perfectly *clear and intelligible*. Questions that are ambiguous or hazy or indefinite will confuse the class rather than help it. Let the teacher remember that clear questions can only come out of clear conceptions and full and definite knowledge.

2. Questions should have a *vital relation to the lesson* in hand and should bring out progressively the thought. They should be carefully prepared in advance with this in mind. Puerile or irrelevant questions are fatal to teaching.

3. Care should be taken to *distribute the questions* well over the class. Do not fall into the habit of directing all questions to a few members who usually prepare their lessons. If this is done, the rest of the class will become sleepy and indifferent. It is often a good thing to direct questions to members that may seem to be losing their interest or allowing their attention to flag.

4. Be careful to *fit the question to the mental ability and equipment of the person* to whom the question is addressed. While questions should not be puerile nor susceptible of an obvious and inevitable answer, still they ought not to be above the capacity of the class. Address simple questions to simple people, reserving the more difficult queries for the better-qualified members of the class. Care in this direction will often not only avoid embarrassment for both teacher and class, but will actually stimulate and deepen the interest of the weaker members of the class. The teacher cannot exercise too much care in this direction.

5. It is not necessary that every question should be susceptible of a positive and categorical answer. Often it is well to *ask questions whose answers are debatable or even impossible*. Such questions may be used to stimulate attention and discussion in which other members of the class can share, or they may provoke thought and reflection upon the great truths and mysteries of religion and life. In fact, the teacher should often seek out such questions for the class and encourage the members of the class to ask such questions.

6. It may be well now and then to *have a question box* in which the members of the class are invited to place any and all kinds of questions about religious difficulties. It may not be possible for the teacher or anyone else to answer them. They may be questions whose answers lie hidden deep in the will and nature of God, and yet it may be well that they are asked. It gives the teacher an opportunity to show that the Christian life does not rest altogether upon knowledge, but that there is a large element of faith in it.

Questions for Review and Examination.

SECOND DIVISION.

CHAPTER I.

1. Name some of the things accomplished in Adult Bible Class development in the last dozen years.
2. What are some of the possibilities of the Adult Bible Class mentioned by the author?
3. State the author's argument for the necessity of Bible study.

CHAPTER II.

1. What are the approximate ages for the Senior Department?
2. Name some characteristics of Senior pupils.
3. Give some of the suggestions to teachers of Seniors.

CHAPTER III.

1. State the two general ideas as to the management of Adults in a Sunday school.
2. Name some characteristics of Adult pupils.
3. What three mental characteristics are specially mentioned?

CHAPTER IV.

1. What problem sometimes arises as to the relation of Adult classes to the remainder of the Sunday school?
2. What is the principle suggested by the author for the solution of this problem?
3. What relation should the Adult Class bear to the Sunday school? To the church itself?

CHAPTER V.

1. What is said as to the importance of the teacher?
2. Name some of the suggested qualifications of the teacher.
3. What sort of general preparation should the teacher make?
4. What three lines of special preparation are suggested by the author?
5. What are the three principal steps in the teaching process?

CHAPTER VI.

1. What four methods of teaching are mentioned?

2. Name some advantages and some disadvantages of the lecture method.
3. What is meant by round table discussions?
4. Name some of the advantages of the question and answer method.
5. What is said of the "mixed method"?

CHAPTER VII.

1. What four lesson courses are mentioned by the author?
2. What improvement is noted in the "Improved Uniform Lessons"?
3. What are some reasons given for the study of "extra Biblical courses," and what courses are mentioned?

CHAPTER VIII.

1. Name some teaching accessories.
2. Give some suggestions for securing home study.
3. What is said of the art of questioning?
4. Give in brief outline the suggestions by the author.



